

# THE DEFENDER

M A G A Z I N E

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- The above is a photograph of the excavated tomb at Jerusalem which is accepted by authorities as the burial place of the Lord Jesus Christ... "He is not here: for he is risen, as he said. Come, see the place where the Lord lay." —

Matthew 28:6.

## FEATURE ARTICLES IN THIS ISSUE

- LIFE BEGINS AT CALVARY
- RESURRECTION OF AN EMPIRE
- GRAPES OF WRATH
- WORLD COUNCIL OF CHURCHES
- THE DECURIO NOBILIS

Volume XIV. Number XI.

... MARCH 1940 ...

Gerald B. Winrod, Editor

# The Decurio Nobilis

Dr. J. O. Kinnaman  
Madison College, Tennessee

THE Sanhedrin was in session, even if illegally. The members sat in their usual semicircle. The High Priest, Caiaphas, was at his place, and the Prisoner was standing before the bar.

It was past midnight and the lights seemed to grin an evil glow as they sputtered in their sockets. The greatest legal drama the world has ever known was being enacted.

But, someone asks, what is the use of reconstructing a scene so familiar to every follower of the Lord Jesus Christ? However, we may say that through modern archaeology, the exact location of the palace of Caiaphas is known, and some of the stones used in building the house, now form a part of a very modern building in Jerusalem.

We know how at least forty of the members of that Sanhedrin voted regarding the Prisoner at the bar. Not only that, but we have their biographies and know the nature of the lives they lived. Two years ago these things were not definitely established, but by means of scientific investigations and research, the facts have come to light.

## Decurio Nobilis

Among the forty that voted "Not Guilty" for the Prisoner at the bar, was one Joseph of Arimathea, *Decurio Nobilis*. He, being very rich, was an outstanding member of the Legislature. He wielded great influence both at home and in foreign lands. He controlled at least 51 per cent of the tin trade of the Roman Empire and he may have owned that percentage of the tin mines of England. He had a beautiful town house outside the walls of the Old City, and a large country

estate eight miles north of Jerusalem on the caravan route toward Galilee.

But there were not enough votes to free the prisoner. Consequently, He was taken to Pontius Pilate (Bridges Spearman), the Roman Procurator, and was four times pronounced innocent by that official. Yet in the tangle of politics and intrigue, coupled with the ability of the Jews to stir up the mob, the Prisoner was condemned and executed as a common criminal.

As a common criminal, the body of the executed One, according to Roman law, should have been thrown into the pits of one of the two plats reserved for such use, if the nearest kin did not claim it before sundown on day of execution. This was a privilege, or duty, incumbent upon the nearest relative by both the Hebrew and Roman law.

Joseph of Arimathea was the full uncle of Mary, the mother of Jesus. He was a younger brother of her father. Therefore he was the second uncle of Jesus. Evidently Joseph was the nearest kin (male) in Jerusalem at the time of the crucifixion. Thus, it was within his rights, and within the law, for him to request the body of Jesus. The garment of flesh that our Lord wore while on earth, was placed in a tomb that Joseph had excavated for himself, within the confines of his garden at Jerusalem. But Joseph was fated never to occupy it! His final resting place was many miles away.

Before us we have an amazing fulfillment of Old Testament prophecy. Chapter 53 of Isaiah contains a word-picture describing the life and death of Jesus Christ — written some seven hundred years in advance. When the prophet came to tell about the burial of the Master, he was careful to say

that the tomb would belong to a rich man. Notice the words:

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth," *Isaiah 53:9*.

Joseph of Arimathea continued to hold membership in the Sanhedrin until the year 36 A. D. when he left it never to sit again.

## Persecution Of Christians

Politics and religious bigotry were rife among the Jews and within the ranks of the Sanhedrin. There were at least two major groups: (1) The Old party, those who clung to tradition, and (2) the New party, that sponsored the revised type of religion which had come into being three years before the execution of Jesus of Nazareth — the Reformer, the Iconoclast, the Blasphemer.

The leader of the Old party was destined to become a noted figure in religious history, one Saul of Tarsus, later known as Paul, the Apostle to the Gentiles. He maintained a bitter attitude toward the members of the New party.

The leader of the New group is not definitely known at present, but the conjecture is that the bulwark of the party was none other than Joseph of Arimathea, though it appears that the leader on the floor of the Legislature was Stephen.

Saul's group was in the majority and by some means he was able later to have Stephen impeached, tried, condemned, and executed, near the gate that now bears the name of the first Christian martyr. He next turned his attention to the one who was "the power behind the throne" in the New party, Joseph of Arimathea.

It was the purpose of the Jewish leaders to eradicate every trace of Christianity from Palestine. The most popular person in the group was Saul, and he received a commission from the Sanhedrin to see that the decree was carried out. It appears that he must also have been given a commission from the Roman government corresponding to that of a modern United States Marshal, for he had authority to arrest any Christian, anywhere within the confines of Roman territory. If he was not in possession of such power, how could he have gone on a tour of persecution to Damascus — a city located outside the realm of Palestine?

During the year 36 A. D., Saul arrested or drove from Jerusalem all the Christians he could find. Among them was Joseph of Arimathea, Lazarus

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# THE DEFENDER MAGAZINE

MARCH 1940

## "Grapes Of Wrath"

Rev. Gerald B. Winrod, D. D.

"BE NOT deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

International Jews are making the same mistake in the United States that they have made in Europe and Asia — namely the abuse of power possessed through the secret systems of control which they have invented.

Rumblings of reaction are now swelling into what threatens to become a crashing crescendo. Whether right or wrong, the principal complaint launched against leaders of the race by Christians in Germany, was that, through dominance of the motion picture industry and press, they were responsible for creating a wave of mass immorality which engulfed the entire nation following the World War. The pendulum finally swung to the opposite extreme, and a program of organized anti-Semitism was the result.

No informed person, who is intellectually honest, denies that racial control of the movies and press of the United States, is a fact. Unless those

in power release their grip or mend their ways, they will soon discover that they have themselves created *Paths to Pogroms* in North America. In order to analyze this trend, it is only necessary to examine the sources from which the present widespread attack on morals and decency originates. People eventually get "fed up" on this sort of thing — and when that occurs, a mass reaction takes place against those responsible for the outrage.

On page 221 of his book, "Democracy and World Dominion," Edwin D. Schoonmaker quotes Adolphe Cremieux, founder of the Alliance Israelite Universelle as saying to Jews throughout the world: "Capture the press! Through it everything will come to you in the natural course of events."

\* \* \*

During the early part of February, the eyes of the Nation were focused upon Washington, D. C. The American Youth Congress assembled for its annual meeting in the Capital City. The Congress this year presented a miserable spectacle. It appeared to be a

group of young people "out on a limb," disillusioned, confused, double-crossed, not knowing which way to turn.

The exponents of Liberalism have, during recent years, lead tens of thousands of young people into the paths of Communism. Suddenly the scenes shifted in Europe and international Jewry lost control of Russia. Communism and Nazism met on common ground. Communist sympathizers in the United States woke up the morning of August 25, 1939 to find themselves aligned on the side of Germany — due to the friendship pact which was unexpectedly negotiated between Berlin and Moscow. The American Youth Congress found itself in an awkward position. These young people who believed what they had been told were obviously bewildered when they found themselves left holding the bag.

Painfully noticeable to the public, was the disagreement between President Roosevelt and his wife. While Mrs. Roosevelt hustled to find beds for some 480 delegates who had no place to sleep, the Chief Executive administered a verbal spanking to innocent-looking youngsters on the south lawn of the White House.

The speech which 4,000 delegates heard that dismal, rainy day in February, shows the utter inconsistency of radical leadership in this Country. The President admitted that, until recently, he had been favorable to the Moscow regime. But his denunciatory criticism of Russia, a few minutes later was unprecedented, as a Presidential utterance, against another power with whom we are supposed to be enjoying friendly relations. Things had certainly changed since the day in 1933 when he had entertained the Jewish Mr. Litvinoff, former Soviet Foreign Commissar, at the White House.

Newspaper dispatches quoted Roosevelt as saying that in the early days of Communism, he had hoped Russia would "work out its own problems and that their government would eventually become a peace-loving popular govern-

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## A New Department

For years the most popular section of *The Defender Magazine* has been the "Items of Interest." Thousands of readers developed the habit of turning to this page of the Paper, immediately upon its arrival each month. With mingled feelings, we now announce the exit of this Department.

Let there be no anxiety, however, because the "Items" are being replaced by a new, and even more important feature, to be designated "A Factual Analysis of World News." Because of the hidden control which exists over secular news-gathering agencies, *The Defender* has decided to offer from month to month, an accurate interpretation of current matters of major importance. These discussions will, of necessity, be terse and condensed.

This Department will appear in the center pages of the Magazine hereafter — pages 18 and 19 of the present issue. We trust that the new service will meet with the approval of our great Family of Readers.

Gerald B. Winrod

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... From Page 3 ...

ment, which would not interfere with the integrity of its neighbors."

"That hope is today utterly shattered or put away in storage against a better day," he continued. "The Soviet Union, as a matter of practical fact, known to you and known to all the world, is a dictatorship as absolute as any other dictatorship in the world."

The character of the Soviet Union has not changed. *Moscow was as much a dictatorship in 1933 as it is in 1940.* The international Jews have simply lost control. The Frankenstein monster which they created has turned to devour them. Even if normal conditions existed, it would take Russia a half century to purge itself of the poison poured into its soul during these 21 years of red barbarism.

With the same utter ruthlessness which the Bolsheviks used in destroying millions of peasants, intellectuals and Christians, they have now turned upon the Jews. This is a fact which chills the blood of millions. People understand with what abandonment of mercy, Jewish Bolshevik leaders butchered millions of Russians, and everyone gasps at the thought of this Jugernaut of destruction now being turned upon its creators. American Christians who plead with Jews not to abuse their power of the purse, are really friends of the race. May God save them from themselves! Meanwhile, America does not dare come under the curse that has brought wreck and ruin to other parts of the world.

On January 22, 1940, press dispatches announced that Litvinoff had been liquidated in Moscow. The Kaganovich family, the most powerful Jewish clan in Russia during the Soviet regime, has fallen from Stalin's favor. Scores

## Forceful Book On The Way

Mr. Edward Fehr, the well known instructor and prophetic teacher, is working on a book that promises to be a merciless indictment of certain apostate schemes, which like foul parasites, are fastening themselves upon the organism of Christ's Church. The treatise will be based upon a fourfold outline:

- (1) The historical and prophetic rise of the new apostate system of counterfeit Christianity.
- (2) Origin of the Federal Council of Churches and its ramifications.
- (3) Origin of Buchmanism and a study of the influence it is wielding upon Christian thought.
- (4) Origin and plan of the World Council of Churches together with an analysis of its Satanic potentialities.

Additional details regarding Mr. Fehr's treatise will be given in a later *Defender*.

of other old-time Jewish Bolsheviks have been put out of the way.

In this connection, attention is directed to a disclosure which appeared in the *Jewish Examiner* of February 2, 1940:

"The New York Jewish *Morning Journal* prints a story this week from its Budapest correspondent, who quotes well informed sources to the effect that the Scherl Verlag, one of the large Nazi publishing houses in Berlin, is beginning to turn out the first batch of ten million copies of the 'Nuremberg Laws' printed in Russian and Ukrainian, for distribution in the Soviet. The distribution of the Nuremberg Laws in Russia, he adds, has the full approval of the Kremlin.

"Hitler's *Mein Kampf* will also be translated into Russian as well as into Ukrainian, Georgian, and other national languages of the Soviet. ... The Russian publication of *Mein Kampf* will carry a foreword by Herr Goebbels. Like the Nuremberg Laws, it will be distributed throughout Russia."

But has Stalin's nature changed? Emphatically no! He is still the murderous Man of Steel. He is still the vicious fiend, who a while back, was cooperating in the execution of Christians. Indeed, strange international currents and cross-currents are moving among the nations these days.

\* \* \*

American Christians were shocked when the announcement was flashed over news wires, February 10th, that Mrs. Roosevelt had arranged a private showing of the motion picture, "Grapes of Wrath," for delegates of the Youth Congress.

The novel from which this film was made, came from the pen of a Jew, John Steinbeck. It is an abominable attack upon morals and Christianity. It is unquestionably, the foulest book of the twentieth century. Nothing is too sacred to be turned into instruments of shame and perversion. It expresses hatred and contempt for everything that bears the name of Jesus Christ. No wonder Christians everywhere are incensed over the widespread publicity it has received.

Shortly after this slime-coated piece of fiction was published—banned from the mails by the United States Postal

Service for its obscenity — Hollywood Jews began to negotiate for the film rights. It is reported that they paid Steinbeck \$70,000.00 for the privilege of adapting it to use on the silver screen.

Despite the fact that the book is a fanatical appeal to class hatreds and pictures capitalism as a gory monster, Jewish Motion Picture magnates produced the film at a reputed cost of over a million dollars.

An inexplicable nausea comes over the Christian as he reads it. Every page seems to belch poison fumes. It is the type of literature that debauches and degrades. Jude's statement about "filthy dreamers" applies here.

Much of the fictional action in the book takes place in Oklahoma. Congressman Boren, a native of that State, himself the son of a tenant farmer, vigorously resents the distorted view that Steinbeck gives of religious and economic conditions in his part of the Country. He says:

"This book portrays only John Steinbeck's unfamiliarity with facts and his complete ignorance of his subject. Let me call to your attention the fact, that in the first few pages of his manuscript, he has tractors plowing land of the Cookson Hills country where there are not 40 acres practical for tractor cultivation. He had baptisms taking place in the irrigation ditches in country near Sallisaw, Oklahoma, where an irrigation ditch has not run in the history of the world. He took Sallisaw out of the hills of eastern Oklahoma and placed it in the 'dust bowl.'

"His careless disregard for these matters indicates only his complete disregard for truth. It is certain that he wrote about a country he had never visited, and a people with whom he was not acquainted and had never contacted.

"Some have said that this book exposes a condition and a character of people, but the truth is, this book exposes nothing but THE TOTAL DEPRAVITY, VULGARITY, AND DEGRADED MENTALITY OF THE AUTHOR."

One of the characters of the story is a foul-talking ex-preacher, a fantastic creature, a sort of Rasputin, who could not possibly exist in the United

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States — any more than Elmer Gantry who secreted from the brain cells of L. M. Birkhead and Sinclair Lewis.

As the Author introduces this character, he has him singing a blasphemous parody. To the tune of "Yes, Sir, That's My Baby," he sang:

"Yes, sir, that's my Saviour,  
Je-sus is my Saviour,  
Je-sus is my Saviour now.  
On the level  
'S not the devil,  
Jesus is my Saviour now."

In a dialogue with another leading character, Steinbeck puts these words into the ex-preacher's mouth: "I got to thinkin' like this — 'Here's me preachin' grace. An' here's them people gettin' grace so hard they're jumpin' an' shoutin'.' Now they say layin' up with a girl comes from the devil. But the more grace a girl got in her, the quicker she wants to go out in the grass.' An' I got to thinkin' how in hell, s'cuse me, how can the devil get in when a girl is so full of the Holy Sperit that it's spoutin' out of her nose an' ears. You'd think that'd be one time when the devil didn't stand a snowball's chance in hell. But there it was..."

A brazen example of Jewish hatred for Jesus Christ!

On other pages, Steinbeck speaks of the Holy Spirit as follows: "I'd just get 'em frothin' with the Holy Sperit," and phrases like the following: "GOT LITTLE HUNKS OF JESUS JUMPIN' OUTA MY MOUTH THAT DAY."

One character says: "This guy had words in it that Jesus H. Christ wouldn't know what they meant."

Another says: "Couldn't stan' grace? Couldn't stan' the sweet breath of Jesus?"

Another says: "Gettin' sos you can almos' count the deep-down lamb-blood flows on your toes."

Another says: "An Almighty God never raised no wages."

Page 457 contains the following: "In front of their tents the Jesus-lovers sat and watched, their faces hard and contemptuous. They did not speak to one another, they watched for sin, and their faces condemned the whole proceeding."

On page 289, the Author gives his conception of a religious meeting: "... Now the high voice broke into hysteria, the gabbling screams of a hyena, the thudding became louder. Voices cracked and broke, and then whole chorus fell to a sobbing, grunting undertone, and the slap of flesh and the thuddings on the earth; and the sobbing changed to a little whining, like that of a litter of puppies at a food dish."

The above constitute only a few examples of portions of the book. The Author spawns obscenity on almost every one of the 619 pages.

All of Steinbeck's characters are profane. Even a small child uses language that would put a hardened criminal to shame. And invariably, the character employs the oath, "Jesus Christ." Thus, almost every speech opens with the name, "Jesus."

And as if to add insult to injury, the last thing Steinbeck leaves with his reader, is an outrageous scene to excite frenzy in the warped minds of degenerates. He has two characters, a man and a woman, engaging in a bestial act that floods one's being with

disdainful adhorrence—a hungry man lying in a barn, nursing at the breasts of a woman.

And this, Christian friends, is the story which is now being publicized on the billboards of every city, on signs in front of thousands of theaters, in newspapers across the continent, over chain radio programs... and otherwise.

It is evident, on the other hand, that those responsible for attacks launched against the Christian religion, do not

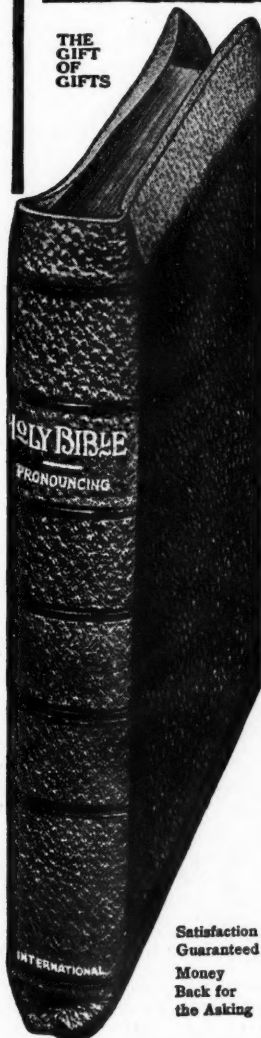
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ry'sā-lēm, saying,  
2 Why do thy disciple  
the tradition of the elde  
wash not their hands w

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... From Page 5 ...

realize to what degree the tide of sullen resentment is rising among the good people of this Country, who have the welfare of their homes, children, churches and system of government at heart.

Paths to pogroms! Such paths are being rapidly formed — and the Jews themselves are responsible. May God help them to see the handwriting on the wall before it is too late.

It would be well for the Steinbecks to remember, that only to certain limits, will such abuses of free press and screen be tolerated — and then the pendulum of reaction begins its ominous journey in the opposite direction...

When reduced to the simplest language, "Grapes of Wrath," is an unholy, unwarranted, bungling, bombastic attack upon the personality of Jesus, as hideous as anything appearing in the literature of the Talmud. The book is so putrid, that if fed to swine, it would cause indigestion.

\* \* \*

Two natural lines of thought open before the Christian as he contemplates the seriousness, the tragic possibilities, of these matters...

First... that every conceivable effort should be put forth to evangelize the Jews with the Gospel of the Lord Jesus Christ, and thus introduce as many as possible to the true Messiah — Who was rejected by their fathers.

One can not help but think what a blessing might have resulted, if John Steinbeck could have been won, at some time in his life, to the Saviour Whom he now blasphemes. Thus, the literary talents of the man might have been directed along constructive lines for human betterment, instead of being consecrated to the forces of evil.

Second... the word *wrath* in "Grapes of Wrath" fixes itself in the mind of the Bible student, because the prophetic Scriptures speak of a period, during the end of this age, when the Jewish people will pass through a boiling process of great suffering, known as "the time of Jacob's trouble." This epoch is described as the Great Tribulation, when the "WRATH OF GOD" will be visited upon the human family — according to the book of Revelation, chapter 16.

Out of the turmoil, a "remnant" of

Jews will be converted. That hour will witness the fulfillment of Zechariah 12:10-11, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced,

and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."

## Life Begins At Calvary

Dr. Elmer James Rollings, Detroit, Michigan

"I AM come that they might have life, and that they might have it more abundantly." John 10:10.

In this brief message it is my purpose to hold up Calvary not as the symbol of death but as the symbol of life. Volumes have been written about the empty tomb and the rainbow of promise that the resurrection morning throws across the horizon of every believer, but I would not have you tarry too long at the empty tomb nor would I have you look so long into the clouds that you miss what Jesus meant by "more abundant life."

I have found that it is not so hard to focus men's attention on the future life, to have them believe and look forward to a day and place where all tears are wiped away, to have them wait with patience for the voice of the archangel and the trump of God, for the time when the graves will be opened and loved ones reunited. This is a glorious message and as we read in the eighth chapter of Romans, Paul's matchless summary of all that belongs to us as believers, our hearts are thrilled beyond the possibility of expression... but I fear that too many Christians today, living in the promise of the future, have failed to appropriate the "abundance" which Jesus intended for the life that now is! And I fear that we have failed to hold out to the discouraged, the broken hearted, the lame, the halt and the blind, this message that Jesus came to give "life" and that more abundantly, *now!*

It is true that Paul said, "If in this life only we have hope in Christ, we are of all men most miserable" but it is equally true that Jesus said, "Peace I leave with you. My peace I give unto you." The life which God imparts to us through the matchless miracle of Calvary is eternal life. It is life that had no beginning and will have no end. We do not wait until we pass through the vestibule of death to start to live. We do not wait for the voice of the archangel and the opening of the grave.

Life begins at Calvary when by that mystery of mysteries, God washes us in the overflowing fountain, and through the Holy Spirit makes us partakers of

new life, and gives us the power to become the sons of God. From that moment forward we are entitled to all that Jesus meant by *life more abundant*. This is the message I wish we might preach to the hungry, thirsty, and discouraged from life's highways and byways who will pack the missions, the halls, the churches, cathedrals, and the auditoriums of the land on the 22nd and 24th of this month as we commemorate Good Friday and Easter.

I wish we could make men and women who have been crushed by sorrow, beaten by adversity and despair, those into whose lives bitterness has come because friends have proven untrue, human love has failed, ingratitude, dishonesty, and selfishness, have beaten out of them every desire to live. Oh! how I wish we could make them all see, Jesus meant not only that they should live hereafter but that they should "live" *now*, in the year 1940 — that they should have "life" and have it more abundantly.

Only a few months ago I stood on the summit of Cheyenne Mountain as the first rays of morning light broke through the eastern sky, heralding the arrival of a new day, a day that no man had ever lived before, fresh with hopes and opportunities. I looked to the north and to the south, to the east and the west, and the grandeur of that mountain wonderland left me awed and speechless. I have stood on the shores of Lake Huron and watched the sun as it wallowed in crimson and gold, draw around itself draperies of a thousand colors, and bid farewell to a day that God intended to have been a perfect day.

Who can behold the grandeur of creation, the exuberant sparkling life of a mountain stream, the glistening pearly brilliance of a snow-capped mountain, the hush and silence of the mighty valley... who can watch the sequence of the seasons, as God covers the April fields with a carpet of green, clothes the trees with resurrection garments and dots the meadows

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with violets and forget-me-nots . . . who can behold all of this without realizing that God meant that His children should appropriate the creations of His hand — that we should use all of the gifts of His creative forethought without abusing any of them? Christianity is not something to die by, but something to LIVE by, for did not Jesus Himself say, "Who-soever LIVETH and believeth on me shall never die." This, I repeat, is the message I would like to get to the great army of men and women lost in the labyrinth of bewilderment and despair. The message that they can LIVE now — that "life" for them may begin in 1940, a more abundant life than words can describe!

Never in my short life have I met more men and women with the hopelessness of resignation written on their faces, than I am now meeting from day to day. Life has been unkind to them, some are harvesting a crop which long years ago they planted, for not even God can change the law of the harvest, namely that a man reaps what he sows. Others have not been greedy or unfair, perhaps only careless or unwise, or ignorant of the laws of the universe in which they live. All of these are out of adjustment with the environment for which they were made. They are out of harmony with the Creator, there can be no peace, no contentment, no success in such a condition.

There are not several answers to the myriad problems of this throng, there is just one answer, and that answer is to be found at Calvary. We can hold out to them the promise of a heaven that is to come, and they can borrow on the future, but that is not all that Jesus meant. In fact I do not believe that was in the mind of the Master when He said, "I am come that they might have life." He meant that He held the solution to every problem of life and death. He meant that their lives might be filled with a peace, and joy, and happiness.

I fear we talk and sing too much about being pilgrims in a weary land, about travelling through this vale of tears, and waiting for the shadows to pass away. Is this kind of testimony reconcilable with the promise of Jesus that, "He that believeth on me, as the scripture hath said, out of him shall flow rivers of living water," and again "whosoever drinketh of the water that I shall give him shall never thirst!" It does not seem to me that any of the teachings of Jesus gives the slightest license for the attitude of some Christians that this life is a drudgery, and a slavery from which they will some day be released. On the contrary, the promises of Jesus that we will never hunger, never thirst, that we will have peace that the world knows nothing about, all indicate that the Christian is to live a life of complete satisfaction.

Living the abundant life certainly

cannot mean resigning oneself to an inevitable weary journey to the grave to await a resurrection of promised joy and happiness.

The peace and contentment of the Christian is not the complacency of resignation but the perfect satisfaction of unlimited capacity for enjoying all of the good things that God has prepared in this life for His own. I am quite sure we would attract more people to Christianity if they saw in us the evidence of a fullness of living that they knew nothing about.

If that poor old drunken tinker John Bunyan had settled down after conversion to wait with patience for release from this life's weary journey, I fear the world indeed would be poorer today, for we would not have "Pilgrim's Progress." No, John Bunyan with wasted years behind him, found that life began at Calvary, and out of the abundance of that new life he gave the world an immortal volume.

Jerry McCauley, the river rat and sneak thief, who never drew a sober breath, discouraged with existence, heeded the call of Jesus and drank of that life-giving stream and though he was far past middle life and starting down the sunset slope, did not sit quietly and wait for the breaking of the day; he realized that a new day was here and from the overflow of his abundant life, countless thousands of

down-and-outers were blessed and helped, and led in penitence to the foot of Calvary's Cross, there to find for themselves that "life begins at Calvary."

Hopp Hadley was a bar fly; he had turned over a new leaf, quit drinking and tried to be a good man a thousand times, only to fall deeper in the mire of hopelessness and defeat, but out of the abundance of a new life kindled within him by the spirit of God, became not a resigned dreamer of the sweet bye and bye but a veritable dynamo of energy and accomplishment, which made him the greatest apostle to the outcast that the world has ever known.

We might call the roll of the immortals of all ages, the up-and-outers and the down-and-outers from every walk of life with every kind of problem, burden and perplexity known to human kind, and we will find that they left their burdens and found new life at Calvary, and by the very vibrance of that new LIFE they attracted others to the Giver of living water.

The shadow of Calvary has fallen across nineteen hundred years, it has changed the destiny of nations and the course of empires. From the throne to the dungeon its influence has reached. It is the source of power, the source of LIFE, and the abundance of that life is for every man. It is for you! LIFE — BEGINS AT CALVARY!



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# One Thing

Evangelist Betty Weakland, Jamestown, New York

**ONE THING!** It is marvelous how important **ONE THING** may be.

A live man has only **ONE THING** a dead man does not have — that is life, of course. The ignition in an automobile is only **ONE THING** but without the electrical current to provide the spark the most expensive and beautiful car ever made would be powerless. A magneto on an airplane engine is only **ONE THING**. A child examining it might think it a toy but without that **ONE THING** even the Yankee Clipper could not fly.

One time a college professor was being rowed across a river. Observing the boatman quizzically for a while, he asked, "My good man, do you know anything about psychology?"

"No, never heard of it."

"Then one quarter of your life is gone. Have you ever studied geology?"

"No."

"Then one half of your life is gone. Do you know anything about sociology?"

"No. Mister, I quit school in the second grade."

"Then three quarters of your life are gone."

Just then the boat tipped over spilling them both in the water. When they rose to the surface the boatman yelled, "Do you understand 'swimology'?"

"No," gasped the struggling professor.

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"Then the whole of your life is gone!"

It is interesting to note how important **ONE THING** may be. This phrase appears many times in the Bible.

## Jesus' Authority Questioned

One day as Jesus was teaching in the Temple, the chief priests and elders of the people came to Him and demanded, "By what authority doest Thou these things and who gave Thee this authority?"

Jesus, Who is omniscient, knew what was in their deceitful, mendacious hearts and He was aware of the artful stratagem they were using to entangle Him. So He silenced that Pharisaical mealy-mouthed, double-dealing, godless crowd of insincere, hypocritical religious leaders with the phrase **ONE THING**.

Jesus said, "I also will ask you **ONE THING**, which if ye tell Me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it — from heaven, or of men?"

And they, reasoning among themselves, said, "If we shall say, From heaven; He will say to us, 'Why did ye not then believe him?' But if we shall say of men; we fear the people: for all hold John as a prophet."

And they answered Jesus, and said, "We cannot tell."

And He said unto them, "Neither tell I you by what authority I do these things."

## Lack of ONE THING

The phrase appears in the 18th chapter of Luke. The rich young ruler came to Jesus and, bowing before Him,

## ... PAGAN EUROPE ...

DEMANDS are so great upon Defender space this month, that the Missionary Department can not be published. Friends interested in missions are urged to write for FREE COPY of the March edition of "The Defender Missionary Messenger." The article on "Pagan Europe" is of extraordinary importance.

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earnestly inquired, "Good Master, what shall I do to inherit eternal life?" Jesus said unto him, "Why callest thou Me 'good?' None is good, save One, that is God."

He was giving the rich young ruler an opportunity to say, "Thou art God, Thou art the Messiah we have been looking for all through the ages. Thou art the Seed of the woman Who is to bruise the serpent's head."

But the rich young ruler was silent. He did not dare confess Jesus in that manner. Jesus, seeing that he was unwilling to commit himself, said, "Thou knowest the commandments: Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor thy father and thy mother."

And he said, "All these have I kept from my youth up."

And then Jesus said, "Yet lackest thou **ONE THING**."

He was rich. He was a ruler. He was highly educated, cultured, sophisticated and refined. He had youth, position, wealth and power. He had seemingly everything his heart could desire, yet he lacked **ONE THING**. The record informs us that "he went away sorrowful."

We have no reason to think that the rich young ruler ever returned to Jesus. In fact, many Bible students believe that the rich man of the 12th chapter of Luke, who said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry;" the rich man to whom God said, "Thou fool, this night thy soul shall be required of thee;" and the rich man in the 16th chapter of Luke, who in hell lifted up his eyes being in torment; and the rich young ruler was the very same person. We all

## IS YOUR HEART OPEN For The RUSSIANS?

THERE is not a single nation in the whole world so neglected and forgotten by most of the North American Christians as the Russians are. Thousands of Russian Believers are passing through economic hardships because of their faith. Millions of that great nation are sitting in spiritual darkness and only a small number of North American Christians are realizing their responsibility in helping the suffering Russian Believers and in giving out the Gospel to the unsaved ones.

The Russian Christian Relief Society under the leadership of the Holy Spirit administers relief to the suffering believers and carries on Missionary Work among millions of Russians living in spiritual darkness in Europe, Asia, United States and Canada. We are urging all God's dear children to help us in this great work of the Lord's with prayers and gifts. All communications and gifts sent to:

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Rev. Peter Pleshko, General Director

will agree that this sounds reasonable but what a tragic ending to the story of a charming young man whom Jesus loved. For him there was no robe, no ring, no fatted calf killed, no homecoming celebration, no happy ending. Just — "he went away sorrowful." Remember, he lacked just **ONE THING**.

## Not ONE THING Failed

Back in the Old Testament, we find the phrase in Joshua 23:14. If ever a man stood on the promises of God, it was Joshua. He was one of the twelve spies sent by Moses to spy out the land. He was one of the two spies who came back with a good report. He said, "Yes, there are giants over there and we do look like grasshoppers alongside of them but, remember, our God is with us. He has given us the land. Let us go over and take it."

It was Joshua who became commander-in-chief of the armies of Israel when Moses died. It was Joshua who led the Children of Israel into the promised land. It was Joshua who marched around the walls of Jericho. It was Joshua who went up against Ai. It was Joshua who fearlessly declared, "You may have your heathen gods . . . but as for me and my house we will serve the Lord." It was Joshua who commanded the Sun and the Moon to stand still.

And now he is an old man. The time of his departure is at hand. He is 110 years old.

He called for all the elders, judges and officers of Israel and reviewed the history of the Children of Israel to them. He told them how they had tested the promises of God so many times and then he gave this thrilling testimony, "And behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not **ONE THING** hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not **ONE THING** hath failed thereof."

Glory to God! God's promises never fail. Man's promises fail many times but God's promises never.

Columbus showed the nations of Europe a way to the New World and as a reward was carried back to Spain in chains. Cortez conquered Mexico

and laid it as an offering at his sovereign's feet. When he was an old man, alone and in poverty, he strayed one day into the palace grounds. The young prince, who was then reigning, imperiously inquired of an official, "Who is that beggarly man who dares to intrude upon these premises? Order him away at once!"

"Tell your master," said the old man, "that I am Cortez who gave his father an empire worth more than all Spain and this is the reward for my services."

"Ah! Cromwell! Cromwell!" cried Cardinal Woolsey, "had I served my God as faithfully as I have served my king, He would not have left me alone and naked in my old age."

In every war young men are urged to volunteer. They are told how they may be promoted to positions of honor and power and they are assured that, even should they die in battle, their names will be remembered and go down to posterity as honored ones. Yet all over the world there are cemeteries with thousands of soldier-graves marked briefly, "Name Unknown."

Not as the world gives! No, blessed Jesus, Thy promises and Thy gifts are not as these.

## One Who Never Fails

Friends who have attended my meetings at Niagara Falls have told me of an incident that occurred there several years ago. Three men in a small row boat were caught in the rapids just above the Falls. Realizing their danger, they struggled hard with the oars but in vain. As quickly as an arrow sent from a bow the boat dashed toward the Falls. Only one man escaped. He in some miraculous manner jumped from the boat and reached a large rock jutting up in the

waters. He climbed upon it, clung to it and called for help. Around him rushed the angry flood and its roar seemed to mock his frantic cries for help. An excited crowd soon lined the banks of the river. Various plans for rescuing him were suggested and a few of the reasonable ones were tried but before anything could be done, night drew her dark curtain on the scene. Early in the morning anxious eyes peered through the receding gloom. Yes, he was still there clinging to the rock. To cheer him they wrote on the side of a building in huge letters, the words, "We will save you." No doubt he read the promise and was encouraged.

Up the river they made a raft and tied a boat to it. With the aid of two long cables running from the boat to each bank of the river they allowed the raft and boat to drift slowly downstream. The man on the rock saw them coming. A ghost of a smile lighted his face. He was confident that all those people could save one man. At last the raft touched the rock. He stepped on the raft, reached the boat and was about to step into safety when something went wrong. The boat became unfastened. For a moment he was seen struggling in the waters, waving his arms wildly and horror depicted on every feature, and then with a shriek of anguish he was swept over the gulf into that seething, boiling caldron below which had swallowed up his companions.

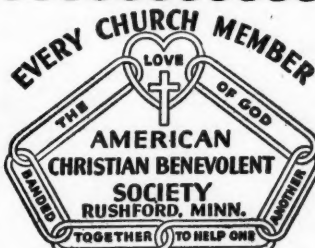
They promised to save him. They had the will to do it but they lacked the ability. If you have not surrendered your heart to Christ, your peril is far greater than that of this poor man. You are being swept over the precipice into the vortex of perdition which is called eternal damnation. I am pointing you to One Who utters exceeding great and precious promises but Who fulfills them all. One Whose power is

— Turn To Page 10.

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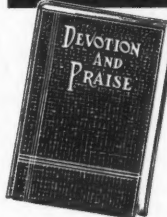
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... From Page 9 ...

equal to His love. One Who has never disappointed the confidence of any trusting soul. One Whose promises never fail. When He says He will bless you, He will bless you. When He says, "He that believeth on Me hath everlasting life," it is true. "Not ONE THING that the Lord hath promised hath failed."

#### ONE THING Needful

Whenever Jesus was in Bethany He enjoyed accepting the hospitality in the home of Mary and Martha. Martha was an excellent housekeeper and was never quite so happy as when she was busily engaged cleaning house or preparing delicious food for guests. I imagine, one rather warm day when Martha was in the kitchen, hot and tired, she saw Mary in the garden talking to Jesus. A little irritated, she went to the Master and protested, "Jesus, you should rebuke Mary. She hasn't been helping me at all. Tell her she should assist me with the housework instead of visiting in the garden."

I am sure there was a twinkle in the eye of our Lord as He answered in Luke 10:42, "Martha, Martha . . . ONE THING is needful: Mary hath chosen that good part, which shall not be taken away from her."

Oh, my friend, ONE THING is needful in these obstreperous times. One thing is needful in the turbulent, rapid tempo of our lives and that is that we take time to sit at Jesus' feet.

Mary anticipated things the others never dreamed because she sat at Jesus' feet. She knew of His coming death and anointed Him against that day. She was calm and serene in the face of death because she knew He

was the resurrection and life. It was Mary who said, "If Thou hadst been here, my brother would not have died."

She had knowledge and understanding that the others lacked simply because she took time to commune with Him. To understand Christ we must sit at His feet. To understand His will for our lives we must take time to talk with Him. Dr. Scofield stated, "As Martha stands for service and Lazarus stands for communion, so Mary shows us the worship of a grateful heart. Others came to His feet to have their needs met; Mary came to give Him His due."

Our Country needs more than anything else a revival of prayer among God's people. I believe that if Jesus Christ were here on earth in the flesh today, instead of founding schools of theology, He would found schools of prayer. We have no record that He ever taught His disciples to preach. He did teach them to pray. ONE THING is needful and that is the pause that refreshes at Jesus' feet.

#### ONE THING I Do

Paul uses this phrase in Philippians 3:13, "This ONE THING I do, forgetting those things which are behind, and reaching unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Many Christians are living in the past. They are always talking about the good old days; they enthuse over the great revivals they had twenty years ago; they glow as they describe the wonderful work they did and the effective methods they employed in those far off days. It is true that there were giants on the earth in those days and no doubt there were wonderful workers then but, forget the past! What we are interested in now is "What are you doing for the Lord today?"

Now is the only time available to us. The past is gone, the future is not ours. Now is the accepted time. Today is the day to pray. Today is the day to witness. Today is the day to let your light shine. "Forgetting those things

which are behind, this ONE THING I do . . . press on."

The 9th chapter of John is an exquisite passage, although it begins with a description of the distressful plight of the man who was blind from birth. One day Jesus found him, anointed his eyes with clay and told him to bathe in the pool of Siloam. The man obeyed Jesus and instantly he received his sight. The Pharisees, eager to discredit Jesus, said to him, "Give God the praise . . . that man, referring to Jesus, is a sinner."

And the former blind man gave his dramatic testimony, "Whether He be a sinner or no, I know not; ONE THING I know, that, whereas I was blind, now I see."

There are so many things that we do not know. We do not know when Jesus is coming. We know that He is coming but not even the angels in heaven know the exact time of His coming. We do not know when we are going to die. We do know that there is only a heartbeat between us and eternity. If God would permit us to look into the future and give a hint how near some of us are to death, many would tremble and turn pale.

There are many things that we shall never understand in this life. We may be frustrated in our attempts to know the human heart. We may be baffled in our effort to comprehend the meaning of life and solve the problems of human suffering, ignorance, inequality and sin. But even though we are uncertain about many things we may be certain of this ONE THING "that we have passed from death unto life." We may have the assurance of salvation.

If you do not have a positive testimony that you are saved, do not rest until you secure it. Tomorrow may be eternally too late. Procrastination and irresolution have sent thousands into a Christless eternity.

It is every Christian's privilege to sing, "Blessed assurance, Jesus is mine." He has the assurance of the written Word, "These things have I written unto you that ye may KNOW that ye have eternal life." He has the witness of the Holy Spirit, "The Spirit Himself beareth witness with our spirit, that we are the children of God." He can exultantly corroborate the blind man's testimony, "This ONE THING I know."

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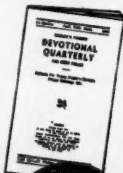
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# The Resurrection Of An Empire

Dr. W. D. Herrstrom, Akron, Ohio

EUROPE is crumbling. Complete collapse is inevitable. The real war has not yet begun. The nations are only sparring.

In a few months the greatest holocaust of human history may be expected to sweep over Europe. The benign rays of Spring sunshine will be snuffed out by the impenetrable clouds of war.

Cities will be reduced to ashes by the impact of powerful explosives descending from the skies in the similitude of prolific meteoric activity. The earth, the sky, and the sea will be ablaze with devastating barrages belched from tens of thousands of ultra-modern implements of destruction. Chaos will mount the throne of Europe and sway the scepter from the North Sea to the Aegean Sea.

## The Ten-Kingdom Empire

Upon the ruins of southern and western Europe there will be built a ten-kingdom empire — the revived Roman Empire.

Some Bible students will ask, "Is this the proper time for the fulfillment of Daniel's prophecy?" The answer is definitely, "We cannot know for sure at this date." Nobody would be happier than the present writer if the war in Europe should end tomorrow and the nations could once more be calm and quiet.

However, we see no hope of peace in Europe at this time. A war such as we believe will be waged this year can leave in its wake nothing but mangled nations, mangled cities, and mangled humans.

*The international warmongers are not stepping on the brakes: They are stepping on the gas. With lightning rapidity the scenery changes.*

## The Ten-Horned Beast

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." (Rev. 13:1)

The ten horns represent ten rulers and ten kingdoms. "The ten horns which thou sawest are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast . . . for God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." (Rev. 17:12-17)

A careful study of the thirteenth chapter of Revelation in the light of the prophecies of Daniel indicates that

this is definitely a reference to the revived Roman empire.

The word, "Beast" has a twofold significance. It refers to an emperor and an empire. John the beloved apostle, foresaw the revival of the old Roman empire and a dictator swaying the scepter, first over the Mediterranean area and then over the whole world.

"And power was given him over all kindreds, and tongues, and nations." (Rev. 13:7)

## The Sea

The word "Sea" has a fourfold significance:

1. It refers to the *Mediterranean Sea* around which the greatest prophecies of all time have been fulfilled and shall be fulfilled.

2. It refers to the *Nations*. The Book of Jonah illustrates this very vividly. Jonah is a type of the nation of Israel. God sends him to the Gentiles on a mission of evangelization. Because of "race prejudice" Jonah runs away from his mission. He considers the Gentiles a very inferior people and would rather see the people of Nineveh destroyed by God, than saved by Him.

Even after Jonah ran away from God and got "whaled," he still har-

bored in his heart ill will toward the Gentiles.

"And God saw their works, that they turned from their evil way, and God repented of the evil, that he had said that he would do unto them; and he did it not. But it displeased Jonah exceedingly, and he was very angry." (Jonah 3:10, 4:1).

Jonah was ready to commit suicide because God failed to destroy the Gentile Ninevites. Jonah was disappointed over the "results" of his revival meeting. The turning to God in Nineveh was doubtless the greatest on record for any given city. Yet, instead of rejoicing, Jonah sulked because the Gentiles were spared.

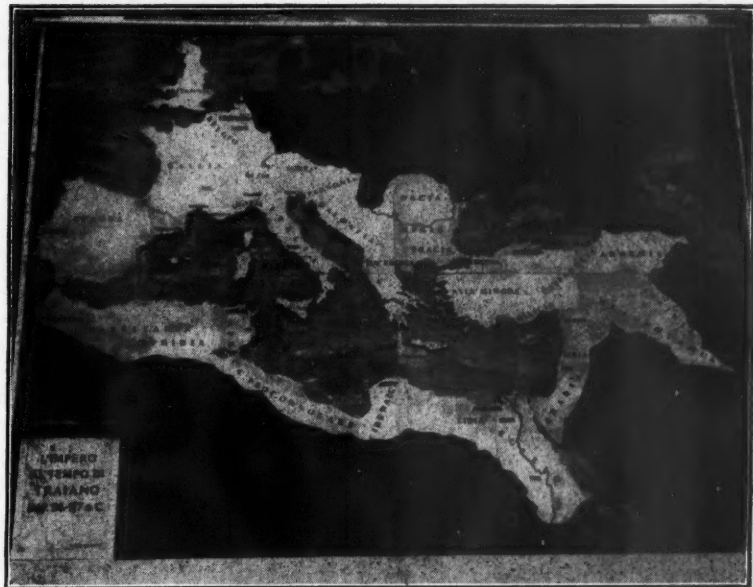
There was a storm at sea due to the presence of Jonah. We read that Jonah knew he was the cause of the storm. "I know that for my sake this great tempest is upon you." (Jonah 1:12)

Jonah is a type of the nation of Israel, living in the sea of nations. Unable to absorb him, they cast him out. There is a storm at sea today and honest students of the Word know that there is an intimate connection between the Jewish people and the present unsettled state of affairs.

3. The word "sea" refers to the great mass of humanity in contradistinction to royalty.

Mussolini, who on May 9, 1936, revived the old Roman Empire is at least a forerunner of the coming dictator (the Antichrist) mentioned in Revelation thirteen.

— Turn To Page 12.



In 1927 Mussolini caused four inlaid marble maps to be erected in a public place, tracing the Roman Empire through its various stages. The above photograph, taken by Dr. Herrstrom while on a recent tour of Italy, shows the extent of the Empire under Trajan, about A.D. 100. The white portion indicates the area over which Mussolini undoubtedly hopes to eventually gain control.

... From Page 11 ...

He rose to power in the Mediterranean area. He came from obscurity, as did all the other dictators. He had no royal lineage.

4. It refers to the commotion among the nations.

Looking through God's prophetic telescope, John saw the nations in commotion during the end of the age. He observed them being churned like the restless waves of the sea. He visualized Europe dissected. But from the ruins of a wrecked continent, he beheld a Resurrection Miracle. The new Roman Empire took form before his eyes — a confederacy of ten kingdoms.

Note the significant words in Revelation 13:1... A "beast" will "rise up" out of the "sea," having "ten horns." There you have the Emperor, the Empire, the Resurrection Miracle, and the ten-kingdom confederacy. Europe is moving in that direction with breath-taking speed.

#### Ten Toes

Daniel referred to the same trend of events when he foretold the formation of a ten-kingdom Empire, represented by the ten toes of the image (chapter 2). "And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." (Dan. 2: 42)

We believe that the ten horns and the ten toes refer to ten nations which will eventually be absorbed by the revived Roman Empire.

Which ten nations will be involved

#### The 1940 Anniversary Number

One of the most important issues of *The Defender* published during 1939 was the Anniversary Number in April. Next month will round out another year.

The April 1940 edition will be one of surpassing importance... containing a vast amount of meaty material, an Analysis of the 1940 Political Situation written from the Christian viewpoint, an exposure of the changing front of Communism in the United States, the latest information on Prophetic Trends in Europe and the Orient, a full page prophetic Chart and Article on the Seven Church Ages of Revelation, Sermons and Bible Expositions by outstanding pulpit statesmen, a special Surprise Section, and many other important features.

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in this change? Of course we must tread carefully here.

If revived Rome is to embrace the territory covered in Trajan's day, it will extend from England to the Persian Gulf. (It will look like the accompanying map.)

Students of Bible prophecy are not agreed that the new Empire will include exactly the same territory as it formerly did. But all believe that it will take in approximately the same territory — possibly a little more — possibly a little less.

If England and France are defeated in the present war, it follows that those two nations will in all probability be absorbed by the revived Roman Empire. In that case they would come to constitute two of the ten horns of the Beast of Revelation. Spain would be another. Italy is doubtless one of the ten, and if Greece is added, that would account for five of the ten horns. The other five would make their appearance in rapid succession. All this could take place in a comparatively short period of time considering the speed with which changes occur these days.

#### What Next?

We contend that Bible prophecy is being fulfilled in an unusual way today.

On May 9, 1936 the old Rome became known officially as a revived Empire.

On March 28, 1939 the Spanish civil war ended and Franco extended his power over all of Spain. When the Reds were defeated in Spain, they lost one of the most strategic military bases in Europe. The Fascists gained this key position and the fulfillment of prophecy advanced to another stage.

On August 21, 1939 Germany and Russia agreed upon a non-aggression pact. This was ratified by Soviet officials on August 31. The Northern Confederacy predicted in the thirty-eighth chapter of Ezekiel definitely began to take form.

Today, Mussolini may sit back and permit England and France to exhaust themselves resisting Germany and Russia. When the psychological mo-

ment arrives he will be in position to make his bid for power and territory.

For the past thirteen years Mussolini has been looking toward 1940 as a decisive year for his Empire. In 1927 he said, "Between 1935 and 1940 we shall be at a point which I would call crucial, for European history."

Mussolini has the good will of the Arabs. They predominate throughout Syria, Palestine, Egypt and all of northern Africa. These people are almost universally hostile toward Britain and France. In case of war the new Roman Emperor would find himself in a position to readily annex all of this territory with comparatively little effort. Mussolini would be in position to make a deal with the Jews on comparatively short notice and could thereby bring about a new apportionment between the descendants of Isaac and Ishmael. Something of this kind will eventually be done by a Roman ruler who will "divide the land" (Palestine) "for gain." (Daniel 11:39)

We make no dogmatic predictions of our own. We are setting no dates. We are simply calling attention to the marvelous way in which the stage is now being arranged for the fulfillment of age-end Bible prophecy. The climax cannot be far distant.

Certainly the Lord's coming must be near. This is a time for Bible-believing Christians to be on the firing-line, for the night is coming when no man can work.

ARCHBISHOP Erkki Kaila, head of the Lutheran bodies of Finland, sent out a pathetic appeal when he realized that the reds were about to crush his Country: "In the name of the Finnish Christendom, I turn to you, to ask for spiritual and material support for my people and its Church, now exposed to persecution. We have full confidence that the Christian Churches will not leave us to fight out this struggle alone. God have mercy on us."

#### Notice!

Elsewhere in this *Defender*, there appears a feature announcement by the John A. Dickson Company, on "The New Analytical Bible." This Book should be carefully investigated by all who are interested in purchasing a Bible for SPECIAL STUDY PURPOSES. It is correctly called, "A Biblical Library in One Volume."

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# The World Council Of Churches

Hon. Edward Fehr, Topeka, Kansas

IT IS to be questioned if there has ever been greater interest in the study of Bible prophecy than today. Many have come to understand that we are living in a crucial hour of the world's history and that the Bible is the one reliable source of information concerning the future. In periods of turmoil, people instinctively reach out for supernatural guidance and inspiration. The revival of interest in prophetic research, now taking place, has a dispensational significance.

The purpose of the present study is to outline the formation and aims of the World Council of Churches, an ecclesiastical organization, universal in scope, which came into existence only within recent months. We shall draw certain deductions from Bible prophecy as the subject unfolds. Those who believe in the fundamentals of historical and evangelical Christianity, look with justifiable suspicion upon this gigantic Council, which apparently hopes to eventually dominate the religious thought of mankind. There are reasons to suppose that it may prove to be the organic garment, of the apostate religious systems, anticipated in end-time prophecy.

The Book of Revelation is the great prophetic book of the New Testament. The belief is irrefutably sustained that the Patmos Seer was illuminated from a supernatural source, and by writing under divine inspiration, unfolded many things that were to take place between the first and second comings of Christ. In chapter 17, John describes a harlot woman who symbolizes the apostate super church of the end-time.

"And there came one of the seven angels which had the seven vials, and talked with me saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the

kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

"And I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hands full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

What an utterly loathsome creature is this mistress of Satan! I confess to poverty of descriptive language in trying to portray to the Reader the blasphemous character of this "great whore." A prototype would be the ultimate in depraved humanity—a sensuous, lewd woman, having external beauty and luring appeal; her rotten soul being the habitation of devils, while her body is putrid with disease and moral putrefaction. . . .

There are two Babylons in the Apocalypse — one ecclesiastical, the other political. In the consummation of world events, we find political Babylon destroying ecclesiastical Babylon. The harlot woman is portrayed as a city which will be destroyed by Antichrist, the last great dictator, and his cohorts. "And the woman which thou sawest is that great city." . . . "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

The woman is to enjoy a large traffic in religious prostitution. Her house of ill fame is to become not only the sanctuary of Satan, but also of noblemen and plebes alike. Men are to share her body with Satan. "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."—Revelation 18:2.

A well known writer on prophetic

themes has this to say when discussing these passages in the light of changes which are now coming to pass: "I believe that the harlot woman of Revelation 17 will be a world federation of false religions. Apostate Protestants, apostate Catholics and apostate Jews will play a part in the movement. There is method in the madness of Protestants, Catholics and Jews, getting together for public pow-wows in our large American cities."

Satan's mistress, the "great whore" symbolizes a federated superstructure of false religions, which will include elements of apostate Protestantism, Catholicism and Judaism, as well as pagan creeds. This trend toward cohesion of religious bodies is animated by the spirit of Antichrist. The False Prophet will stand beside the dictator of the end-time and effect a *coup d'etat* of the reigns of power, and complete dominance of world religion will be his.

In the year 1928, press dispatches and magazine articles faithfully recorded the move toward world cooperation of Protestant denominations. The drift has now become so pronounced that if a local pastor protests against these humanly-invented schemes of unification, he is immediately choked into silence by "the powers that be." A couple of paragraphs from an article which appeared in the September 1928 *Literary Digest* shows how the forces were beginning to work:

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— Turn To Page 14.

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... From Page 13 ...

spiritual cooperation adopted by the International Council at Jerusalem in the spring may be considered as revolutionary in the ecclesiastical world, as is the program outlined by the League of Nations in the political world.

"Among the subjects discussed on the Mount of Olives were the race problem, the rights of minorities, the protection of children and women in industry, the relation between weak and strong nations, the land question, intellectual and spiritual cooperation, relation between church and state, and various other phases of world peace."

At the same meeting, one of the speakers is reported to have said: "We are trying the impossible in offering to save the individual and leaving the social structure pagan." This seems to reflect the attitude of the leaders in the idea of religious unity. The supernatural aspects of the Gospel are ignored; the leaders agree upon humanistic objectives.

This trend is called the "ecumenical movement." The term is frequently used in the official literature of the World Council of Churches. It is a word which comes from the Greek, meaning "the whole inhabited world," or "the whole household of faith."

This world movement has been in the process of development for a number of years. Specific instances of federation are cited in a treatise by Dr. Henry Smith Leiper, prominent figure in the World Council and a left-wing leader with an imposing red biography:

"That the movement has not been without its direct effect upon the life of the Church, we realize when we see that in China, sixteen denominations have actually joined together in an United Church, and that in India seven denominations are becoming the United Church of South India. In Persia, Japan and parts of Africa there have been other mergers.

"In England all the various kinds of Methodists have united and there is on foot a proposal for the merging of all non-Roman Churches into one with branches corresponding to the existing

demoninations. In Canada, Presbyterians, Congregationalists and Methodists came together into the United Church. In France they have practically completed unifications which will reduce the number of Evangelical Churches there from five to two.

"In the United States the Evangelical Church and the Reformed Church have merged, so have the Congregational and Christian, and three great bodies of Methodism are becoming one this year. At a recent Convention of the Protestant Episcopal Church it was unanimously voted to seek unity with Presbyterians at the earliest possible date. . . . Thus the United States, Canada, England, Switzerland, France, Holland, Czechoslovakia and many other countries have effective national Federal Councils."

The history of the ecumenical movement dates back to 1910. The World Missionary Conference was held in Edinburgh, Scotland, and, according to World Council chroniclers, out of this meeting there developed in the minds of certain ecclesiastical leaders, the idea of two approaches to unity on the part of the churches.

The first approach involved the relation of the churches to each other internally. The second approach involved the activities of the churches jointly in facing the world.

The World Conference on Life and Work, meeting in Stockholm, Sweden, in the year 1925, was concerned with the second approach. The World Conference on Faith and Order, held in Lausanne, Switzerland, in the year 1927, was concerned with the first approach.

When plans for the World Council of Churches were formulated, provision was made for the continuance of the Life and Work, Faith and Order movements. In this connection, one official of the Council says, "If we look at it from the organization angle, the new plan means simply that two ecumenical bodies which feel the need of more collaboration unite to form one more inclusive body, within the

framework of which each will continue to perform its own peculiar task."

It is within range of possibility to suppose that this gigantic world ecclesiastical structure is the one anticipated by the Patmos writer in Revelation 13:11. "And I beheld another beast coming up out of the (ecclesiastical) earth; and he had two horns like a lamb, and he spoke as a dragon."

We are able to discern the fact that the rise of this movement fits into the prophetic pattern. The two horns which John saw on the head of the lamb-beast remind us of the two ecumenical bodies within the World Council — the Life and Work, and Faith and Order Movements. If these deductions are accurate, the ecumenical movement will eventually be personified in an individual, a world religious dictator, whom John declared would be the False Prophet. There can be no question but that we are approaching the Tribulation period.

However, it remained for two important world conferences held in the British Isles in 1937 to produce tangible results in the direction of a World Council of Churches.

The World Conference on Church, Community and State was held in Oxford, July 12 to 26 — commonly referred to as the "Oxford Conference." On August 3, the World Conference on Faith and Order assembled in Edinburgh, Scotland, for a fifteen-day meet — commonly referred to as the "Edinburgh Conference."

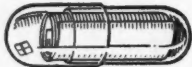
Delegates to the Oxford Conference first assembled in Sheldonian Theatre, one of the traditional buildings of the famed university, but were later transferred to the Town Hall. A total of eight hundred conferees were said to have attended the sessions.

The Edinburgh Conference met in the Assembly Hall of the Church of Scotland. Among the delegates in attendance from the United States were Dr. Edgar DeWitt Jones, President of the Federal Council of the Churches of Christ in America, and Dr. Francis J. McConnell, Bishop of the Methodist Episcopal Church — both well known radicals of the ultra-Modernistic type.

A quotation from an official report of the Conferences discloses the significance with which the proposal of a World Council of Churches was regarded: "The Conferences reached a high point of vision in the action looking toward a *World Council of Churches*. Both gatherings approved in principle of the plan for such an organization; and a Committee of Fourteen was appointed to bring it into being.

"This Council will be representative of the Christian churches of the world; and will carry on the present work of the Universal Christian Council and the Conference on Faith and Order in addition to other responsibilities which will be entrusted to it."

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The Committee of Fourteen, comprising seven members from the two ecumenical bodies, met in London on August 19, 1937. The Archbishop of York, Dr. Temple, who is regarded as the "Harry Ward of Britain," acted as chairman. The Committee decided to call a provisional conference to be held in Utrecht, Holland, in May 1938. (Dr. Ward, it will be recalled, was head of the recently defunct League for Peace and Democracy, exposed by the United States Congress as being a red organization.)

The Utrecht meeting produced two definite things — a draft Constitution for the World Council and a plan of "ad interim" activity pending the first Assembly of the Council as provided for in the Constitution.

The Constitution of the World Council of Churches is a very interesting document. The doctrinal position of the World Council is nebulous. Its deception in this regard is not unlike that of the Federal Council of Churches, whose leaders deny the fundamentals of the faith and attach new meanings to old doctrinal terms. For instance, a Liberal Minister says: "I believe Jesus Christ was divine in the sense all men are divine."

There is positively no reference in the entire Constitution, or official literature, to the matter of Christ's Virgin Birth, Blood Atonement, Resurrection, the Fall of Man, the fact of Sin, the doctrine of the New Birth, Punishment and Rewards, the Second Coming of Christ or any other distinctly Christian fundamental.

Concerning this matter, one official spokesman for the Council says: "Theologically speaking, the basis is probably not the best that could be found. It has, however, played a considerable role in the history of the ecumenical movement since its earliest beginnings and has the merit of pointing definitely toward the central movements in our Christian faith."

The functions of the World Council as outlined in the Constitution are as follows:

- (1) To carry on the work of the two world movements, for Faith and Order and for Life and Work.
- (2) To facilitate common action by the Churches.
- (3) To promote cooperation in study.

(4) To promote the growth of ecumenical consciousness in the members of all Churches.

(5) To establish relations with denominational federations of world-wide scope and with other ecumenical movements.

(6) To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

A thoughtful examination of the Authority clause of the Constitution discloses an effective weapon for herding the religious masses into line:

"The World Council shall offer counsel and provide opportunity of united action in matters of common interest. It may take action on behalf of Constituent Churches in such matters as one or more of them may commit to it. It shall have authority to call regional and world conferences on specific subjects as occasion may require.

"The World Council shall not legislate for the Churches; nor shall it act for them in any manner except as indicated above or as may hereafter be specified by the Constituent Churches."

The intricate mechanism of the World Council is similar to the Federal Council of the United States. If the assumed superiority, egotism and bully methods of the latter are an indication, the former will develop into a tyrannical religious autocrat, thundering the church policies of the world, ruining those who may dare to question the infallibility of her decrees.

The organic structure is in the form of a pyramid . . . a labyrinth of representative bodies, assemblies, committees, etc., — the brain cell of the monstrosity being the all-powerful, self-propagating Executive Committee.

A memorandum from an official source says: "The World Council of Churches brings together, in common faith and work, the Churches of the world. Its field is the globe. Already there are fifty-five church bodies which have accepted membership in the new Council. Many others are actively cooperating, pending official action by their authoritative bodies."

Christian people whose respective Churches are affiliated with the Federal Council, will be interested in knowing that it recognizes the World Council as

the agency through which its department on "Relations With Churches Abroad" functions . . . and to that end contributes \$6000 annually to the World Council budget. Non-Christian racial and religious groups are known to be financial supporters of the Federal Council.

One writer has audaciously claimed for the World Council the distinction of being the channel for the action of the Holy Spirit in the Church of the twentieth century. This statement is sheer blasphemy and compares favorably with a recent article in a *Bernarr Macfadden* magazine to the effect that if Christ was to return to earth today, He would go immediately to the New York headquarters of the Federal Council for orders on how to proceed with His work. Leaders of the movement affirm they are unctonized by Him and that He directs organizational affairs. This may be noted in an official report, which says:

"As a result of three days of conference and prayer (July 8-10, 1937), at Westfield College in which all participants felt that they had experienced the guidance of the Holy Spirit in an unusual degree, a preliminary sketch for a world council of Churches was made for submission to the Oxford and the Edinburgh Conferences."

Such claim, originating from sources of religious harlotry, become significant in view of the fact that the work of the Holy Spirit shall be counterfeited by the False Prophet during the closing period of this age. The Apostle Paul said in his description of our times, announcing the appearance of the Antichrist: "Whose coming is after the working of Satan with all the deviousness of unrighteousness in them that perish, because they receive not the love of the truth that they might

— Turn To Page 16.

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... From Page 15 ...

be saved, and for this cause God shall send them strong delusion that they might believe a lie."

A Satanic Trinity is described in the Apocalypse. Satan counterfeits the position of the Father . . . Antichrist is the counterfeit Christ . . . and the False Prophet is the counterfeit Holy Spirit.

Modern ecclesiastical leaders profess belief in prayer. However, one is prompted to question if their form of prayer represents the spontaneous cry of the heart. The prayers of one ecumenical movement are made up in printed form to be read. The prayer for a New World Order reads as follows:

"O Lord Jesus Christ, who biddest thy Church to bring all men to thyself and to make all mankind one family in thee, make clear to each one of us her part in the task. Fire our minds with a vision of a more perfect society on earth in which justice and right, peace and brotherhood shall reign according to thy will; and help us, each one, O Lord, to do our part, that thy will may be done on earth as it is in heaven. Amen."

Is not this the subtle, deceptive language of the False Prophet?

Dr. W. A. Visser 'T Hooft is general secretary of the World Council. In an official pamphlet entitled, "What Is the World Council of Churches?" he defines the aims as follows:

"The Council is to be a Council of churches and not merely a center of coordination of ecclesiastical activities or a clearing house for ecclesiastical information, and its main *raison d'etre* can therefore be no other than that it helps the churches to become more truly the church. . . . We may therefore not pretend that the Council is the *Una Sancta*, but we may claim that it is an expression of our common conviction that we must witness together to the reality of the *Una Sancta* and seek together for it."

The Latin term, "*Una Sancta*," means "one universal church." Christians may thus readily discern that the spirit of ecclesiastical Babylon is assuming tangible form. We are approaching that very hour of Tribulation. The harlot woman will soon appear, but her doom is certain!

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come and even now is it in the world" — I John 4:3.

The Bible-believing Christian cannot cooperate in any manner with this world movement. II John 1:11 says: "He that biddeth him God's speed is partaker of his evil deeds."

This is a momentous hour for Christendom. It is a time for sober

... From Page 2 ...

whom Jesus raised from the dead, his sisters, Martha and Mary, Marcellus, and Maximim (whose sight the Lord restored). There is also tradition that Mary, the mother of Jesus, went with them.

#### Moving Westward

Joseph was not a fugitive from justice, neither were any members of his party. He was "the Tin-plate king" of the Roman Empire. He owned his own fleet that plied between the Mediterranean ports of Rome and England. This property was not confiscated by the Roman government. It is reasonable to suppose that he sold his real estate in Palestine, although this may not have been the case. However, we know that he retained his fleet, and his business.

Marsailles was a regular port of call in the tin trade. He undoubtedly went there for commercial purposes; his interests were large, in spite of the general notion that whoever had anything to do with Jesus was necessarily poor, in fact, the poorest of the poor. How that tradition got such a hold on the popular mind is difficult to understand, for it is not the truth.

In reconstructing events from known facts and recent discoveries, I would say that Joseph, while residing at Marsailles and getting his business fully in hand, received a deputation of Druids from England, and, at the same time, was invited to take up residence on the British Isles, in the vicinity of the mines he either owned, or controlled.

At any rate, his company sailed to England, or rather Wales. This was by no means the first time that Joseph had visited that part of the world, as we shall see in another article.

In due season the group arrived at Glastonbury Avalon, in what is now Somersetshire, England. Here at Glastonbury is the site of the first known Church above ground, in the world. Here Joseph and those accompanying him built a wattle and mud Church. The present ruined Norman Church is located on the same site. This historical place of worship was erected about 39 A. D., and stood upon the same spot until the fire of 1184 A. D., which destroyed the entire compound. The wattle edifice was carefully preserved by erecting another building over it—St. Mary's Chapel. To further protect and preserve it, the entire structure was encased in lead.

#### King Arthur's Legends

Somewhere on the Tor of Glaston-

reflection! God's people should live in an atmosphere pregated with prayer . . . otherwise the magnetism of the Satanic Social Gospel will draw many into the cesspool of end-time deception.

bury, king Arviragus, of the House of Siluria, the oldest royal house known in England, met Joseph, and gave him in fee simple XII Hides of land.

The exact size of a Hide is at present unknown, because it was variable in extent, but sufficient to support one family. In Mediaeval times eight Hides composed a "Knight's Fee." However, the *Liber de Soliaco* (time of Richard I), one Hide was equal to 160 acres at Glastonbury, and a Knight's Fee was four Hides, or 640 acres. It is evident that the jurisdiction of the Abbot at Glastonbury was several miles in extent. The Domesday Book of William the Conqueror on page 249b, the *Survey Folio*, contains this entry: "The Church of Glastonbury has in its own ville 12 Hides of land, which have never been taxed."

The original wattle Church was 60 feet in length, and 26 feet wide, being built, in the main, on the plan of the Tabernacle. This building was carefully preserved as if every particle of the clay was sacred. We state again that it was encased in boards covered with lead. A stone church was erected over this, just as a large structure has been built over the cabin in which Lincoln was born, now standing on the original farm, in Kentucky.

The year 546 A. D. found Saint David erecting a large Church over the entire site, but was careful to designate exactly where the old building ended and his began. He erected a pillar, bearing a brass tablet recording the facts. The base of this pillar was found by Dean Armitage Robinson in 1921. In 450 A. D. Maelgwyn, uncle of Saint David, described the position of Joseph's grave.

King Arthur and all the legends associated with him cluster around Glastonbury, and, incidentally, the King claimed descent from Joseph of Arimathea — in fact, according to John of Glastonbury, Vol. I, pp. 56-57, Hearne's Edition, the king was eighth in descent. In 1190-91 the grave of King Arthur was discovered and identified. The Abbey burned in 1184, but was immediately rebuilt upon a grander scale. In 1186 the new Norman Chapel of Saint Joseph, standing upon the site of the old, was completed, and is today the best preserved of all the ruins.

According to the facts recorded by Maelgwyn of Avalon, who wrote the record about the year 540 A. D., Joseph

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of Arimathea was buried at the wattle Church, and there his mortal remains were kept until the year 1345. At that time Edward III gave permission to one John Bloom of London, to dig for the body, provided the consent of the Abbot and Monks could be obtained. This was agreeable to the Glastonbury community, and "the bodies of Joseph of Arimathea and his companions were found at Glastonbury." This was recorded by Ralph de Coggeshall, 1367, at the Lincolnshire monastery.

#### "Entered My Rest"

The bones of Joseph were placed in a silver casket that could be taken from the stone sarcophagus at will — this sarcophagus being the base of a shrine to which pilgrimages were made.

During the regime of the Puritans in England, fear arose that they might desecrate the tomb of Joseph for some kind of fancied revenge. Whether this would have actually taken place, of course, no one can now say. However, to render the remains safe, the sarcophagus was removed from the Church and buried in the yard adjoining the Abbey. The initials "J. A." are found upon this sarcophagus; but besides the initials, we find the caduceus entwined between the letters. The caduceus was the insignia of Mercury — a Messenger of the gods according to ancient ideas.

Some researchers interpret the letters "J. A." as standing for "John Allen," but others contend that his was a subterfuge to hide the identity of the grave, and that the caduceus, to the initiated, revealed the real identity as "Joseph of Arimathea." It is contended that only a real messenger of God could bear this insignia, and Joseph was such a messenger.

In the crypt there are signs of rapid work in moving the sarcophagus, and the sarcophagus itself displays signs of having been wrenched from its resting-place, as if removed in haste, the work

being done by the use of some strong lever.

When the lid was lifted in 1926, it was found that the silver casket containing the remains of Joseph was missing; but the sarcophagus plainly showed by its construction that at one time it did contain such casket. On the date given above the sarcophagus

was placed in its original locale, and may be seen there today. The inscription across the top of the lid reads as follows:

*"Ad Brittanos veni post Christum Sepelivi. Docui. Quievi."*

*"To the Britains I came after I buried the Christ. I taught. I have entered my rest."*

## Prayer Changes Things

THE agencies of evil, threatening to bring upon the United States, the same conditions that exist in Europe, are too deeply entrenched to be dislodged by human effort alone.

It was with this thought in mind that The Defender issued the special Call to Prayer, in January and emphasized the matter again, in February.

The leaders of the past, who have helped to make America great, have urged the people to pray, in times of crisis and national danger. Lincoln was sincere when he called days of fasting and prayer on two different occasions, during the Civil War.

He was sincere, when leaving Springfield for Washington, he said: "Let us pray that the God of our fathers will not forsake us now. Permit me to ask that with equal sincerity and faith you will invoke His wisdom and guidance for me — the great God Who can stay here with you and go there with me and be everywhere for good."

There are Satanic currents moving in our midst which can be rendered impotent only by the power of united prayer.

The opposing forces of light and darkness are described in Second Thesalonians 2:7, "For the mystery of iniquity doth already work: only he who now hindereth will hinder, until he be taken out of the way."

In other words, the Third Person of the Trinity, is in the world to HINDER the forces of evil. Christians, in prayerful cooperation with the Holy Spirit, have it in their power to release creative powers to wield a wholesome effect upon the entire Nation.

The machination of the Hidden Hand can be held in check... opposition forces to the Invisible Government can be set in motion... the power of God can be made operative in our land... prayer bombs can be dropped, to spread consternation in the camp of the enemy... changes in the material world may be expected, if believing children of God will make proper use of their spiritual weapons. "For the weapons of our warfare are not carnal." II Corinthians 10:4. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

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"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." Romans 1:16.

# A FACTUAL ANALYSIS

## (ROOSEVELT AND DEWEY)

**T**HE secret Control to which men must yield when seeking the Presidency, cares little about party labels.

Jewish leadership, working behind various fronts, divides and aligns itself with different political parties, from time to time, so that, regardless of who wins, their group will hold the balance of power on the side of victory.

The people of the United States are turning their thoughts toward the coming Presidential campaign. For the present, and until such time as several million more American people learn the truth about Jewish dominance of the press, it is a safe guide for Christians to reject those candidates most loudly acclaimed in the daily newspapers of the large cities, and through newsstand magazines.

No informed person questions that Roosevelt on the Democrat side or Dewey on the Republican side, would be satisfactory to the Control. . . .

The hidden interests are of course determined that the United States shall be drawn into the European conflict. If Roosevelt has outlived his usefulness in this direction, he may be thrown aside. In that case, Thomas Dewey could well become the "fair-haired boy" — particularly if the Republican tide continues to rise.

The following quotation from the Financial Post of Toronto, Canada, January 27, 1940 may be indicative of a trend. "Mr. Roosevelt understands, but he dare not say so publicly. Unhappily for the Allied Cause he is the wrong man in the White House. . . . The intelligent, well-educated men and women dislike Roosevelt. By his New Deal he has alienated them beyond recall. It is tragedy for the Allied Cause that Roosevelt is so distrusted by people of substance in the U.S."

As for Dewey . . . Mrs. Elizabeth Dilling has prepared a 14-page analysis of him, his career and numerous red contacts. This statement entitled, "Wanted — A Presidential 'Man On A White Horse,'" may be secured by addressing her at 53 West Jackson

Blvd., Chicago. (Defender Readers should send at least ten cents to cover cost of printing and mailing.)

It will be recalled that New York's Governor Lehman, of the Lehman Jewish banking family, appointed Dewey to his present position of power. When he later ran against Lehman for Governor, Jews breathed contentedly. The Chicago Jewish Sentinel said, in its edition of September 15, 1938, "Those in the know smile at the slogan 'Dewey for Governor' — for it was Lehman who appointed Dewey and is backing him all the way."

Roosevelt, in turn, has affectionately described Lehman as being his "right arm." The nomination of Dewey would mean the demoralization of the Republican Party by the same forces that have in recent years, prostituted the machinery of the Democrat Party and carried our Country to the brink of chaos.

## (HATE IN POLAND)

**A**N official report entitled "Polish Atrocities Against the German Minority in Poland," has just been released. Based upon police and court records, photographs, affidavits, reports issued by medical authorities, and other forms of documentary evidence, it explains how the passions of the Polish people became inflamed against Germans who were unfortunate enough to be residing in Poland before, and during, the recent war.

According to statistics presented, the reign of terror claimed over 58,000 victims. More than 12,000 German corpses were examined in one section of the country alone.

The persecution is described as reaching its "highpoint" during the period of August 31 to September 6, 1939.

September 3rd is mentioned as "Bloody Sunday." Lutheran Ministers of German nationality, their families and congregations, were among the greatest sufferers. The atrocities are said to have resulted from advance, systematic planning. On September 1st mysterious code orders were repeatedly

sent out by Warsaw radio stations, consisting of the words "Order Number 59." Thereupon, Germans began to be hunted down like animals, in all parts of Poland.

We read: "German homes were sacked by civilian mobs often accompanied by Polish soldiers. Defenseless men, women and children were brutally mutilated. . . . On a meadow near the guardhouse in Hohensalza, for instance, lay twenty corpses. . . . Aged people, young children, pregnant women were indiscriminately included. . . . Victims were murdered without regard for age, social position, religion or sex. . . . Wide-scale murder of Protestant Pastors and destruction of Churches marked the general massacre."

Numerous instances of castration were reported. Among the photographs published, is one of a medical commission consisting of five physicians representing as many different nationalities, who had just completed the examination of a 14-year-old German girl. The child was viciously violated by human fiends, after her father and two brothers had been murdered in her presence.

Berlin's demand for the return of the German city of Danzig, assurances from England that British fighting forces would come to the aid of Poland, Jewry's campaign of anti-German propaganda through the international press, are credited with contributing to the hate psychosis that swept Poland — which combined, in turn, to produce the war that wiped the nation from the map of Europe.

## (THE SUPREME COURT)

**C**ONSCIENTIOUS members of the legal profession, who regard the efficiency and integrity of the courts, as being the Nation's strongest line of defense against anarchy and chaos, view with alarm many of the appointments made by Franklin D. Roosevelt. They fear that spite and political expediency, has played a large part in loading courts with inferior types of jurists.

Mr. Ray Tucker, a Washington com-

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# WORLD EVENTS



"Walk while ye have the light. . . he that walketh in darkness knoweth not whither he goeth." John 12:35.

mentator, recently had something to say on this subject:

"President Roosevelt may have to name a new member of the Supreme Court, in lieu of the missing and misbehaving Frank Murphy.

"Immediately after his swearing in, Justice Murphy darted for Florida — an unheard-of performance for a man trying to make good alongside the eight best jurists in the land. His lack of enthusiasm annoyed the Chief Justice. When Mr. Murphy returned, he attended only one public convocation of the Court and only four private sessions. He appeared to be disinterested and lackadaisical. He sat staring out the window during discussion of pending cases. Finally, the ordinarily genial Chief Justice burst out in a tone of utmost impatience:

"When Mr. Justice Black came on this Court, he came under the cloud of a great scandal. But he approached the Court in a spirit of humility and he has been a hard-working member. He is making a most excellent jurist. I regret to say that Mr. Justice Murphy has come among us in a spirit of diffidence."

"Mr. Murphy explained that his sinus condition required that he vacation in Arizona sunshine for a few weeks. The sympathetic Chief Justice gave him leave of absence. But imagine the Court's surprise when the baby jurist turned up, not in Arizona, but in Florida. Meanwhile, the Court learned that Mr. Murphy had conferred with a certain Michigan politico with a view to obtaining the delegation's support for the Vice Presidential nomination.

"For a Supreme Court justice, such conduct amounts to treason—at least in Mr. Hughes' opinion. So Justice Stone — a mellow, fatherly man, who could not be suspected of selfish motives — was assigned the mission of finding out whether Justice Murphy was actually angling for political preferment. The answer was a blunt 'yes.' While it may be a remote possibility, a Supreme Court sufficiently annoyed at such goings-on has the privilege of recommending impeachment to the

House — of counseling the offending member to mend his way or resign — or of telling the President that he has picked a 'daisy.'"

**SAID CONGRESSMAN** Martin Dies in a recent radio broadcast: "Our government cannot survive unless Christianity remains firm in the hearts of our people. The structure of the American Government is erected on Christian faith. Most people have forgotten that our Country is founded on Christian principles. Notwithstanding, materialism and atheism have steadily gained ground in the United States."

**IN ORDER** to conserve space, The Defender finds it necessary to print portions of Congressman Thorkelson's article, "Who Is Un-American?" in small type. Readers will be well repaid for taking plenty of time to read the treatise in its entirety. No more courageous statement was ever released by any official at the Nation's Capital.

**IT IS DIFFICULT** to understand how the John C. Winston Company can manufacture and sell the Bible announced on page 5 of this issue, for only \$2.65. Let everyone turn and study the announcement carefully. To say the least, the Winston Company is making an exceptional offer.

"**WE CANNOT** continue to pour 2-billion gallons of alcoholic drinks every year into the veins of our democracy and expect it to retain the vigor and efficiency so vitally necessary in these critical times," said United States Senator Sheppard in a recent Senate speech.

**NOW THAT** Hitler and Stalin are working together, Communist Jews in the United States have been thrown into confusion. *Time* magazine refers to Earl Browder as "a mere front-man" and says that the Jew Benjamin Gitlow, ex-Communist, names Jack Statchel as red leader number one! Back in

July 1938, Dr. Winrod delivered a radio address wherein he said: "I have consistently opposed the apostate, atheistic, Communistic Jew. I have opposed him in the past. I shall oppose him in the future. I have opposed such secret masters as Alexander Bittleman and Jack Statchel, who actually control the Communist Party of America."

**THE EDITOR** of the *Jewish Examiner*, official organ of American Jewry, calls Rev. Charles E. Coughlin a "rat." And, strange as it may seem, the editorial professes to be written to oppose "hate." This attack upon Catholics compares favorably with recent fulminations by William Allen White in the name of "tolerance," in which he says that "poison drips from the shrine of Coughlin's church." White also describes the *Brooklyn Tablet*, a Catholic publication especially noted for opposing Communism, as "printing venomous lies with permission of church authorities."

**LLOYD GEORGE SAYS:** "Germany now imports only 5 per cent of all foodstuffs consumed, as against England's 60 per cent. We must remember that in 1918 we were within three weeks of being without wheat." Soon after this public statement was issued, the British Government announced that the Country would be allowed to manufacture only one-third as much whisky in 1940 as 1939.

**WHEN PATRICK F. KIRBY** of Los Angeles refused to display a 1939 license plate on his car, he was arrested and convicted for violating the State motor code. He appealed the case and won. Reason for his refusal was the fact that the tags carried announcements of the San Francisco World's Fair, which included Sally Rand's Nude Ranch. Said the judge in rendering the decision: "The State has no more authority to require Mr. Kirby to advertise the Fair, than it has to compel him to carry a banner or make speeches, advertising the climate, prunes or a political party."

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## Stories of Gospel Songs

## Down By The River-Side

By Homer Rodeheaver

AMONG the greatest music of all our libraries are the negro spirituals.

If any part of modern Gospel music has really been inspired, I believe it is the songs of our negro friends. Where else could they have found the beautiful melodies? Where else could they have found the marvelous harmonies?

You must remember that these songs were not written by educated Ministers, but they bubbled up in the hearts of uneducated black men and women. God seems to have given to them this unusual ability as special compensation for the things of which they were deprived.

One lady took me severely to task in New Year sometime ago for singing the negro spiritual *Heab'n* which has in it this phrase:

I got-a shoes, you got-a shoes,  
All God's children got-a shoes,  
When I go to Heab'n gonna put on my shoes.

Gonna walk all ober God's Heab'n.

This lady said: "You will offend our negro friends by singing these ridiculous songs," and called my attention particularly to this phrase. Then I had to explain to her that in the South before and during the days of the Civil War, when most of these songs were born, in certain sections negro boys did not have shoes. They did not have many of the usual comforts of life, but heard from their Preachers about Heaven where they were to have all the joy and happiness they could desire. Then their idea of Heaven became the place where they would have the things they were deprived of in this life. Knowing that, you can readily understand how natural it would be for a negro boys to sing this verse and form the idea that in "Heab'n" he would enjoy shoes just like other people.

One reason given in trying to explain why there are more members of the Church in the South than any other section of the Country, is that the men and women were sung to sleep as

little boys and girls, by old negro mammies who told them Bible stories in their songs. When we compare these songs of our negroes, with some of the foolish popular songs that our children are hearing during their formative period these days, we must admit that it is an important matter for consideration. Nearly every Bible story and every great fundamental of the Christian religion is told in some negro spiritual.

For instance, there is one called *The Witness Song*. Professor Myers, director of the Fisk Jubilee Singers, told me that he had found sixty-nine different verses for that song, all telling Bible stories.

In traveling through the South, visiting little negro churches as well as big ones, I have had many of their spirituals copied and harmonized as nearly as possible the way they sang them. Some songs have been lost already because they were never put down on paper. I have brought groups of negroes into our recording laboratories and had their songs recorded, so these heart-searching messages could be preserved. Some of them, artistically arranged, approach the musical quality of the great classics.

When Dr. John Finley Williamson

## Down By the River-Side.

SOLO.

CHORUS.

1. Goin't' lay down my bur-den, Down by the river-side, Down by the river-side,
2. Goin't' lay down my sword and shield, Down by the river-side, Down by the river-side,
3. Goin't' try on my long white robe, Down by the river-side, Down by the river-side,
4. Goin't' try on my star-ry crown, Down by the river-side, Down by the river-side,

SOLO.

Down by the riv-er-side, Goin't' lay down my bur-den, Down by the riv-er-side,  
Down by the riv-er-side, Goin't' lay down my sword and shield, Down by the riv-er-side,  
Down by the riv-er-side, Goin't' try on my long white robe, Down by the riv-er-side,  
Down by the riv-er-side, Goin't' try on my star-ry crown, Down by the riv-er-side,

CHORUS.

Goin' to stud-y war no more. Ain't goin't' stud-y war no more, Ain't goin't'

stud-y war no more, Ain't goin't' study war no more, . . . . Ain't goin't' war no more.  
goin't' study war no more,

5. Goin't' meet my dear old mother.
6. Goin't' meet my dear old father.
7. Goin't' meet den Hebrew children.
8. Goin't' meet my loying Jesus.

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was starting on his tour with the Westminster Choir, I suggested that he include in his program some negro spirituals. He did not approve of the idea at first, but I got Frederick Hall, a very talented musician who had brought one of his choirs to our recording laboratory, to arrange "Swing Low, Sweet Chariot," "Steal Away to Jesus" and three or four others of that character. Mr. Hall arranged these in six and eight parts, occasionally with an obligato. Dr. Williamson decided to use them and the European critics made more favorable comments about these numbers than anything else on his elaborate program of classics.

Just lately Frederick Hall has arranged thirty negro spirituals in this unusual way. They will be available for schools, church choirs, and all musical organizations who may be looking for the unusual and the artistic in negro spirituals. Mr. Hall has the rare ability to make arrangements elaborate from the musical standpoint, and at the same time preserve the true music and atmosphere of the simple spiritual.

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I was coming down from the front lines in France one day during the war.

A great group of about three thousand negro soldiers were lined up beside the road. They asked me to stop and sing and play for them. I played the trombone. We were near enough to the front so we could hear the roar of the cannons just over the hill. Up on one side was a French airplane; on the other side was an English airplane. All of us were pretty badly scared wondering what might happen next.

These boys realized they were going into battle the next morning. They knew some of them would never come back. In the midst of this confusion, I started to sing an old negro spiritual — a number that nearly every one of these boys had heard in their little cabin homes and the churches of the Southland. As I began singing, they seemed to forget the war and the danger and the miles of land and water between them and home. They started to sing and sway with me. And the song we sang that day was the one we give you today. You will note one of the verses starts off by saying "Goin't' lay down my sword and shield," and then "Ain't goin't' study war no more."

In these days of apprehension and worry about the possibility of our Country being drawn into war, we should catch the spirit of this song received from our negro friends.

This same man, son of a farmer in Ohio, saw in this void an opportunity to be of service to his fellow man. Perhaps he remembered the words of the Master: "Whosoever will be chief among you, let him be your servant."

Like most people he himself had no special talent for music, but he loved to hear it. Coming across a small instruction manual, his curiosity soon had him mastering all that it contained. Perhaps he surprised himself at the ease with which the mysteries of musical symbols could be resolved. Another thing he learned: *music could be self-taught*. It was many years later after completing service with the United States Army in the Spanish American War, that this man decided, what he could do in music so could others, once given the right materials.

With slender capital resources but a consuming vision, David F. Kemp, the farmer's boy in turn law clerk, surveying engineer, newspaper man and soldier, opened the "U.S. School of Music" in 1898 but a few blocks below its present address at 225 Fifth Avenue, New York. Home study instruction for the first time was offered in Piano, Organ, Violin, Guitar, Banjo and Mandolin, a not unimpressive curriculum for a pioneer enterprise.

Despite resistance to new ideas, always formidable but especially in the conservative nineties, the U. S. School of Music proved its intrinsic worth, the very first year, by breaking even financially. But this is not to say that its early history was like a mill

— Turn To Page 22.

## More Music Means More Happiness

THE true Christian has cause to be lighthearted and happy. He has been set free from fetters with which others are bound.

Music expresses the deepest qualities of the soul. Christians have much about which to sing. Atheism is devoid of music. Heathenism has only the dull thud of the tom-tom.

There is no more inspiring or meaningful book in the entire Divine Library than the Psalms of David. Israel's sweet singer enjoyed a form of inspiration which lifted his mind and heart to the highest pinnacle of spiritual experience attainable in this life.

Anything that tends to increase one's capacity for wholesome music, must be regarded as a means of Christian service. Multitudes of people have denied themselves some of life's richest joys by failing to take advantage of opportunities to master at least the fundamentals of this art form.

The importance of sacred melody in divine worship cannot be over estimated. "Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skillfully with a loud noise. For the word of the Lord is right; and all his works are done in truth." *Psalms 33:1-4.*

\* \* \* \*

Forty-two years ago a young man with an unusual imagination saw a widespread need for instruction in music. He argued to himself that the need existed, at least potentially, wherever there were civilized human beings, for everyone is endowed with capacity for singing and playing. But in those days, except for persons living in towns and cities where private teachers were available, the desire for special training remained a dream beyond fulfillment.

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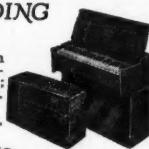
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pond. Though the Correspondence Schools were already successfully teaching engineering subjects by home study, the same principles applied to musical instruments at first stirred emphatic misgivings among the *status quo* to say nothing of the salty observations from the gag artists in the lyceums.

The School ignored criticism and channelled its efforts in making successful students of those who enrolled. These brought in other students who wanted more courses so that the curriculum gradually expanded until today it numbers twenty-four different courses. So the School became known not only in cities and branch line hamlets, but in the outermost countries of the earth.

What had been a pursuit for the gifted and privileged became accessible to every farmer's son and daughter, to lonely spirits in far-off outposts, to missionaries on foreign fields, to struggling Ministers of the Gospel, and to thousands in the large cities unable to afford, or too busy for private instruction. If the U. S. School could have kept all the letters testifying to the happiness and new horizons its lessons brought, a good sized house for these alone would long ago have been filled.

In these modern times, music occupies a very different place in American life than when David F. Kemp was a boy. Where once it touched a few millions sporadically and ever so slightly at best, today it is the spiritual bread and butter of many more millions. Education has recognized music as a major subject now leading to special degrees. The Church, at last aware that a great hymn often goes as deep into a man's spirit as a great sermon, is no longer content to fill in

a few tunes between prayers. Music has become an avenue of worship, and singers and instrumentalists have here an unparalleled opportunity to develop their art further.

Though the means of providing music instruction have notably expanded along with the heightened interest, the U. S. School by adapting its instruction to fit new needs, maintains a position of leadership in the home study field, the latest innovation being phonograph records supplementing one of the courses. Even if every small town has its piano teacher, the School has more enrollments for piano than all other courses combined. And not every city by any means, can offer instruction in such instruments as the Flute, Clarinet, Trombone, Harp, or Cello. Moreover, it has been often observed that those receiving the training music affords in analysis and accuracy, grow in self-reliance, do not make ready converts to Bolshevik ways of thinking or to the influence of unstable, disorderly elements generally.

A story of great human interest is the record of the U. S. School of Music with children of the third generation of early students now enrolling. With a total enrollment of more than 700,000 in forty-two years, the School feels it has made a contribution to the culture and spiritual life of the Nation, for it has never been satisfied to teach bare rudiments alone. Almost equal attention is given to the background and appreciation of the best in music, the aims of the composers, sensitive interpretation. These aims motivate every course. That the original ideas and methods of David F. Kemp were right, has been attested by the vitality of the institution through ten lean years, not to mention past wars and depressions.

The School's long record and present strength is perhaps the best vindication of the Founder's faith and enterprise. It might also be said that this story illustrates, in both school and students, the sacred assurance: "According to your faith be it unto you."

— Staff Writer

## The Cigarette

Colonel E. N. Sanctuary, New York City

BY MEANS of the press, and its liberal publicity, the radio, and the propaganda so artfully manifested by the tobacco interests at the World's Fair in 1939, one can understand why the statistics recently released show a large gain in the consumption of cigarettes in these United States.

It can now be truly said that we are cigarette conscious especially in our large cities. When one recalls that but a comparatively short time ago it was reported that well dressed women were employed to smoke in the lobbies of our large hotels and thus to set an example of what society and the elite were presumed to be doing, it is easy to understand how this kind of propaganda was so successful in capturing the weaker sex for the tobacco distributors. Not only does this condition exist in the United States but it is equally prevalent in England as evidenced in a press despatch which appeared in the *New York Herald Tribune*, June 23, 1939, citing part of an

address delivered the day before in the House of Commons by Lady Astor: "When I was in Virginia a young woman hardly ever smoked a cigarette. I remember the Bishop of Virginia telling me thirty years ago he would sooner see his daughter drunk than smoking a cigarette." She then added that smoking today has become "almost a national crime" — which reminds this author of being told a few years ago, by a former bartender, that when a woman was caught smoking in a saloon in New York City, it was the general rule that the police would close that particular place because of the implications involved. Thus may one note the change in public sentiment in a little over a decade.

It was about that time that Dr. E. Hitchcock of Amherst College, said:

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"In separating the smokers from the non-smokers, it appears that in the item of weight the non-smokers have increased 24% more than the smokers; in growth in height they have surpassed them 37% and in chest girth, 42%. And in lung capacity there is a difference of 8.36 cubic inches in favor of non-smokers, which is 3% of the total average lung capacity of the class."

Dr. J. H. Kellogg, of the famous sanitarium at Battle Creek, said to a business man afflicted with tobacco heart: "Your heart, liver and kidneys have carried such a heavy burden, done so much overwork for years that they are worn out. Your blood vessels are hardened and shrunken, greatly increasing the work of the heart, while the heart is degenerated and weakened, the usual effects of nicotine." In a letter to this author, Dr. Kellogg said: "Experiments made in my own laboratory showed that the inhalation of tobacco smoke will produce complete sterility in rats."

Regarding the table which appears on the back page of the fourth edition of our booklet, "The Cigarette," proving the injurious effects of the cigarette upon youth, Dr. Edward H. Risley is quoted: "Statistics show that tobacco has a definitely damaging effect upon both the physical and the mental ability of the person who uses it, and that as a result he receives lower grades in school, while physically he is less able to do hard work. It is also quite evident that the damaging effect is more serious in the young person than in those who are more advanced in years. Some one may say that the quantity of the poison entering the body through the use of tobacco is so small that it will do no harm, but the great chemist, Dr. Louis Pasteur, has shown that very small doses of a poison taken over a prolonged period of time do injury."

Dr. Hugh S. Cummings, formerly

Surgeon General of the United States Public Health Service, says: "If American women generally contract this habit as reports now indicate they are doing, the entire nation will suffer. The physical tone of the whole nation will be lowered. The habit harms a woman more than it does a man. The reaction, therefore, is more intense."

Definitely supporting this statement of Dr. Cummings, the *New York Herald Tribune* of September 19, 1935 reporting the closing session of the American Association of Obstetricians, held at Skytop, Pa., the previous day, published these words... "that excessive smoking is on the rise among women and that it menaces the race and might have serious effects upon the coming generation."

In further support of Dr. Cummings, from the *Journal of the American Medical Association*, March 11, 1939, we learn that the nicotine content of the cigarettes used in their experiments was 0.2 mg. each... that "those persons who show marked changes in the heart rate, the blood pressure or the peripheral capillary bed in response to smoking should be advised not to smoke. We come closer to attaining our hope in the case of the effect of smoking on the colon. Our results on subjects with presumable normal colons indicate that the prohibition of smoking by patients with any tendency toward irritability of the colon should be considered seriously. All patients with peptic ulcer or with colonic disturbances who smoke should be cautioned regarding the undesirable effects of straining their tolerance to tobacco. None of the data we have obtained can be interpreted as directly indicating that smoking has a beneficial effect on the activities of the alimentary tract."

With the permission of *Science*, issue of March 4, 1938, we expect to reproduce in the fifth edition of our booklet, a table prepared by Dr. Raymond Pearl of John Hopkins University. He says that this table was prepared from the Family History Records of his laboratory. It is data collected first hand and the accuracy of this "as to the relative degree of habitual usage of tobacco and as to the ages of the living at risk, and of the dead at death can

be guaranteed. The figures presented deal only with white males, and concern only the usage of tobacco by smoking. The material falls into three categories, as follows: non-users of tobacco, of whom there were 2,094; moderate smokers, of whom there were 2,814; and heavy smokers, of whom there were 1,905. These men were an unselected lot except as to their tobacco habits. That is to say they were taken at random, and then all sorted into categories relative to tobacco usage. However envisaged, the net conclusion is clear. In this sizable material the smoking of tobacco was statistically associated with an impairment of life duration, and the amount or degree of this impairment increased as the habitual amount of smoking increased."

This is proven from the table which shows at the age of 60, of non-users, there would be living 66,564; of moderate smokers 61,911; of heavy smokers only 46,226. Thus, we learn from an authoritative source that tobacco does reduce the length of life.

William Muldoon, who for many years conducted a famous training establishment in New York City, said: "I object to smoking for the principal reason that it makes one a slave to the habit. Therefore it is harmful to the nervous system."

In support of this plain statement by Mr. Muldoon, we find Dr. Chas. Richet, of Paris, a member of the Academy of Science and the Academy of Medicine, and winner of the Nobel prize of \$50,000, in his book *Idiot Man*, says of the use of tobacco: "Tobacco is pernicious. It contains dangerous gas-

— Turn To Page 24.

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In Warsaw (German Poland) our offices and meeting-hall are intact, and meetings therein carried on in spite of damage to the building. . .

The Orphanage near Warsaw is intact, though the U.S.A. Ambassador's residence nearby was bombed.

In Finland a spiritual revival has started since the invasion. . . Everywhere men are taking up their Bibles again; political party differences are forgotten; churches are attended by enormous crowds.

What a time to work! Will you join us in sending the Gospel to the open hearts as speedily as possible? Negotiations have been instituted by the R.M.S. to secure communications being sent to each and every one of our Evangelists in the War zone. Sums of money are being sent through. Some of them have lost all their belongings through bomb-fires. Help us keep their hearts on fire for lost souls with your prayers and encouraging love gifts.

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es... oxide of carbon, hydrocyanic acid and nicotine fumes. And yet I live in the midst of these poisons. Instead of breathing the free, pure health-giving air, I injure my appetite, my memory, my sleep and the action of my heart by breathing these noxious vapors. I am well aware that it is harmful. In any case my mania for smoking is a fresh and unexpected proof of man's incorrigible folly. Tobacco is a stupid habit to which I am enslaved, while all the time fully realizing my stupidity. And because I am more alive to it than other men, I am the more to blame. Weird mania! Absurd aberration! I have fettered myself with this habit with no better excuse than universal folly. A stupid slavery from which I lack the courage to break away."

Luther Burbank said: "But the truth will never be known about tobacco so long as the great tobacco companies are able to spend millions of dollars to build up and maintain businesses with which to poison the people for a profit."

Wm. F. Heide, chairman of the National Food Products Protective Committee, in a complaint to the Federal Trade Commission charged the cigarette industry with:

1. Urging the cigarette habit upon adolescent boys and girls by the use of tainted testimonials secured from professional athletes, movie stars, venal celebrities and others.
2. Influencing of young women towards cigarette addiction, by the infamous advice to use a narcotic prod-

uct "in order to maintain a slender figure."

3. Directly misrepresenting established health and medical facts so that cigarettes might be substituted for the consumption of wholesome food products.

4. Publishing partial figures and only partial replies to a questionnaire in order to establish the false impression, that the medical profession excepted a widely publicized brand from the harmful effects which generally follow excessive smoking.

5. Seeming to destroy public confidence in various specific food products in order to increase the sale of cigarettes to men, women and adolescents in the United States.

Said Rogers Hornsby, famous baseball player: "The young player today is not as physically tough as he used to be. Furthermore, young men smoke, drink, and carouse much more. And smoking, more than other excesses, cuts a player's stamina and ability because it cuts his wind and slows him up."

Chief Justice Hughes, in 1924, said: "I smoked regularly till nine years ago when I cut it out completely. I found this enormously beneficial. In fact, it has changed my entire life. I was able to sleep better and no longer stayed up late at night. When I have important work to do, I go to bed early and get up at five-thirty. I can safely say that giving up tobacco has increased my efficiency 25%."

David Starr Jordan, late Chancellor Emeritus of Stanford University, said: "The cigarette ruins many boys with good stuff in them. It retards development and prevents maturity. They fall like wormy apples."

Henry Ford said: "The youth whose brain is fogged by cigarettes is hopelessly handicapped. His services are accepted only as a last resort."

(Editor's Note: Persons interested in learning details about the work for human betterment in which Colonel Sanctuary is engaged, including the distribution of his booklet "The Cigarette," may write directly to him for information . . . address 511 West 113th Street, New York City.)

## Tragic Third Term Possibilities

RAYMOND CLAPPER, writing in the New York World-Telegram of February 2, 1940 says: "The strongest Third Term sentiment I found was among a Jewish Group. . . I am convinced that a Third Term would lead to disaster for Roosevelt."

(1) A Third Term would be un-American, according to tradition and precedent.

(2) FDR has overloaded the Nation with unprecedented and inextinguishable National and State debt.

(3) He has usurped the constitutional functions of the Legislative and Judicial Departments of Government.

(4) His Hull regime has broken down U. S. foreign trade and by "economic sanctions" has antagonized friendly nations.

(5) He has repudiated practically all platform pledges.

(6) He has subverted the American people with an enormous political bureaucracy, endowing it with power destructive of inherent individual rights.

(7) He has Communistically regimented and Fascistically centralized political power.

(8) He has been repeatedly unneutral in connection with the war in Europe.

(9) He "recognized" the Soviet murder regime, and congratulated it on its anniversaries.

(10) By appointment, he has Socialistically "packed" and Frankfuritized the U. S. Supreme Court, Guardian of the Republic.

(11) FDR has kept unemployment at peak during seven long lean years, raised the cost of living to labor by crop destruction and wiped out working-capital by confiscatory taxation.

(12) He has devalued our dollar, repudiated national contracts, and elevated alien international Morgenthau interests to supreme domination of the U. S. Treasury and the Federal Reserve Monetary System.

(13) He has violated the cardinal American principle of separation of Church and State by moving for closer relationship between Religion and Government, promoting hostility between Protestant and Catholic sects—by Vatican appointment.

(14) He has regimented the press and censored radio free speech, in violation of the American Bill of Rights.


(15) In deliberate suppression of American Majority Rights and to perpetuate his regime, he has created a powerful partisan "relief" and office-holding Minority, a highly organized army whose existence is subject to his imperialistic dictum: "Vote Roosevelt — or Face Economic Death!"

(16) He has "selected more Jews to fill influential positions than any previous administration in American History," according to the Brooklyn Jewish Examiner of Oct. 20, 1933 — crowding loyal Gentile citizens out of the channels of opportunity.

If Roosevelt is re-elected for a third term — DOWN GOES THE REPUBLIC — following the fall of its Supreme Court bulwark.

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# Who Is Un-American?

Congressman J. Thorkelson, Washington, D. C.

IT IS hardly conceivable that the public will be so foolish as to believe the atrocity stories now published in the daily papers, magazines, and glibly shot over the air by superdetectives who advise the F. B. I. how to catch patriotic American citizens in order to protect the Communists.

The purpose of this propaganda is to start tears rolling for the plight of our own HIDDEN RULERS, so that we will rally to their rescue and our doom.

I am little interested in Europe, but greatly interested in keeping the United States out of the present strife in Europe, for as I have said before, we are facing a much more serious situation at home. Let me now quote from articles which appeared in the Jewish Chronicle, London, December 20, 1935, February 7, and May 8, 1936, by Mr. S. Landman:

To the Editor of the Jewish Chronicle:

SIR: The Jewish Chronicle is rendering a valuable service by opening its columns for discussion on this very important subject (the Balfour Declaration), and it is certainly advisable that the utmost possible light should be thrown on the origin of the declaration before all of those responsible for it passed away.

During the critical days of the war, in 1916, when the defection of Russia was imminent and Jewish opinion generally was anti-Russian and had hopes that Germany if victorious would in certain circumstances give them Palestine, several attempts were made by the Allies to bring America into the war on their side. These attempts were unsuccessful. Mr. Malcolm, who at that time was in close touch with the late Sir Mark Sykes (of the war cabinet secretariat) and M. Georges Picot (of the French Embassy in London) and M. Gout, of the Quai D'Orsay (eastern section), took the initiative in convincing these representatives of the British and French Governments that the best and perhaps the only way to induce the American President to come into the war was to secure the cooperation of Zionist Jewry by promising them Palestine. By so doing the Allies would enlist and mobilize the hitherto unsuspected powerful force of Zionist Jewry in America and elsewhere in favor of the Allies on a quid pro quo basis.

At that time President Wilson attached the greatest possible importance to the advice of Mr. Justice Brandeis. . . . Sir Mark Sykes obtained permission from the war Cabinet to authorize Mr. Malcolm to approach the Zionists on that basis. Neither Sir Mark Sykes nor Mr. Malcolm knew who were the Zionist leaders, and it was Mr. L. J. Greenberg to whom Mr. Malcolm applied for information to whom he should address himself. Mr. Greenberg arranged for Mr. Malcolm to meet Dr. Weizmann and Mr. Soko-

low whom Malcolm put into communication with Sir Mark Sykes and later with MM. Picot and Gout.

Mr. Wickham Steed, in his book *Through Thirty Years*, mentions Sir Mark Sykes and Mr. Malcolm as the two individuals mainly responsible for the Balfour Declaration. The Zionists carried out their part and helped to bring America in, and the Balfour Declaration of November 2, 1917, was but the public confirmation of the verbal agreement of 1916. This verbal agreement was made with the previous knowledge, acquiescence, and approval not only of the British, American, French, and other allied governments but also of the Arab leaders. It was not merely a voluntary gesture on the part of the Allies, but, as I have previously mentioned on the authority of H. M. V. Temperley (*History of the Peace Conference in Paris*, vol. 6 (1920), p. 173), it was a contract between the British Government and the Jewish people.

In reading the first paragraph of this letter, it is evident that Mr. Landman feared that he and his brother Zionists would not receive full credit for their effort in involving the United States in the World War, and it is to give them this credit I am quoting from his letter. I am even agreeable in granting the same group, credit in attempting to involve us in the present war. I am also anxious that the American people will take notice and give them credit for this intrigue and double dealing, hoping that such knowledge will keep us out of the present European war.

It is most interesting to note that the Zionist Jewry had consigned the United States to war early in 1916, when we, the people, in simple faith elected President Wilson for the second term on the slogan "He kept us out of war." It is extremely interesting to note according to this letter that "Jewish opinion generally was anti-Russian" at that time, when Russia had a Christian government, and that the same groups became pro-Russian after a communistic government had been established by Lenin and Trotsky.

That in itself is significant and should identify the source of Communism and the Communists.

In order that there will be no misunderstandings as to the identity of the international warmongers, I quote again from Mr. Landman's letter:

As already explained elsewhere by me in detail, Dr. Weizmann and Mr. Sokolow knew that Mr. James Malcolm came to them as the emissary of the British War Cabinet, which authorized him to say in their name that England would "give Palestine to the Jews" in return for Zionist assistance, THROUGH JUSTICE BRANDEIS, IN INDUCING THE UNITED STATES TO COME TO THE HELP OF THE ALLIES.

As a result of the Balfour Declaration, controversy arose with the Arabs because of promises which had been made to them by Colonel Lawrence. . .

I hope the American people will now give full credit for our entrance in the World War to those who are bragging about the power they had to involve us in that conflict. We were indeed gullible, for we swallowed all this prepared propaganda "bait, hook, line, and sinker."

I also hope that we will not become unduly excited over the present emergency and propaganda, which is manufactured by the same group, to fool the American people again. If there is to be another war, let us give the Zionists and the international financiers guns so that they may finish their anti-Semitic and antiracial war in Arabia. . .

The Russian Government, with her mass liquidation of life, torture in Siberia, and submarine graveyards, is not the most benevolent government, but is, instead, if one is to believe such descriptive literature, as "Democracy and World Dominion," by Schoonmaker, a most inhuman and un-Christian nation. After reading this book by Schoonmaker, including many others, I am thoroughly convinced that we should not only get rid of Communism but the Communists as well. In order to support the statement I have al-

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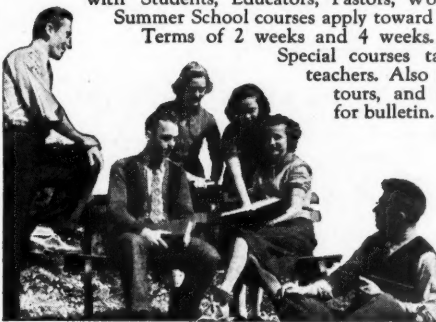
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... From Page 25 ...

ready made, I shall quote a few excerpts which, I believe, should be interesting to all Americans.

In a report on Bolshevism in Russia, written by Sir M. Findlay to Mr. Balfour on September 17, 1918, he makes this statement:

I consider the immediate suppression of bolshevism the greatest issue now before the world, not even excepting the war which is still raging, and unless, as above stated, bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it is organized and worked by Jews who have no nationality and whose one object is to destroy for their own ends the existing order of things. . . . So numerous were the communications and so important was the subject . . . that the State Department compiled and published a digest of these reports, and, in addition, the United States Senate appointed a special committee called the Overman committee, which went thoroughly into the whole matter. . . . The following extracts show the general trend of the testimony of these witnesses: "The leaders of the movement, I should say, are about two-thirds Russian Jews" (William C. Huntington, commercial attache of the United States Embassy at Petrograd from June 1916 to September 1918, p. 69).

"In Russia it is well known that three-fourths of the Bolshevik leaders are Jewish" (Mr. Welsh, for 2 years a junior officer of the National City Bank in Russia, p. 269).

Later, in the Yale Review, in an article entitled "The World Menace," Mr. Henry C. Emery, LL. D., former chairman of the United States Tariff Board, supported this testimony. "No one who ever made a visit to Smolny Institute, when that was the headquarters of the Bolshevik government in Petrograd, could fail to understand how easy it is to get the impression that the Jews have at last seized power." Newspaper correspondents on the ground cataloged their numbers and gave them to the world. "Ninety per cent Jews," said the correspondent of the London Daily Mail. The correspondent of the Morning Post was more exact. Out of 545 commissars in the country, 447 were Jews.

Of the leaders of this alien bureaucracy a few stand out like flags. There was Trotsky, from New York, leading the armies of Russia, and Zinoviev heading the great international that was to release the toilers of all nations. Zinoviev was also commissar of Petrograd, while Kamenev, brother-in-law of Trotsky, was commissar of Moscow. To Madame Kamenev had been entrusted the culture of Russia, and to Radek, director of publicity, the task of selling this new Russia to the world. Steinberg was commissar of justice, and Uritsky, com-

missar in charge of counterrevolution and speculation. Over the Ukraine, the richest province of Russia, was Rakovsky, while Joffe, high plenipotentiary, negotiated treaties for this new Russia with the nations of Europe and the Far East. From the foreign office was soon to pass the Russian Chicherin, to be succeeded by the Jew Litvinoff (Finklestein), and behind Finklestein, Weinstein. And so it went.

Equally surprising and equally significant is what happened in the field of religion. "Religion is the opiate of the people," Marx had written. To destroy religion, therefore, was essential if the great emancipation was to be achieved. Fifteen years after the Bolshevik Revolution was launched to carry out the Marxist program, the editor of the American Hebrew could write: "According to such information as the writer could secure while in Russia a few weeks ago, not one Jewish synagogue has been torn down, as have hundreds, perhaps thousands of the Greek Catholic churches. . . . In Moscow and other large cities one can see Christian churches in the process of destruction. . . . The Government needs the location for a large building. (American Hebrew, Nov. 18, 1932, p. 12.) Apostate Jews, leading a revolution that was to destroy religion as the 'opiate of the people' had somehow spared the synagogues of Russia."

It should now be clear who the Communists are, and where they may be found, for they are self-identified. This self-identification should not only be useful to the Dies committee, but particularly to the Department of Justice and the F. B. I. Credit must, however, be given to the Congressional committee on subversive activities for having at least exposed one communistic organization, the League for Peace and Democracy. . . .

The Dies committee has made a good start and should continue to investigate the higher leaders. Many of them, their fellow travelers, and their nit-witted Gentile fronts should now be investigated, and their names may be found embossed on the margins of many letterheads such as Non-Sectarian Anti-Nazi League, 20 West Forty-seventh Street; Council Against Intolerance in America, Lincoln Building; Humanity Guild, 11 West Forty-second Street, all in New York City, and the last with approximately 120 names, professors predominating. We then have United Christian Council for Democracy, and when you find these organizations with "democracy," scratch it a little bit and you will find it full of Communists. That is what the Dies

committee did to the League for Peace and Democracy and whose membership in Washington was found to be well represented and fully employed in various Federal departments.

We then have the Peace House, One Hundred and Tenth Street and Fifth Avenue, New York City, which the United States detective No. 1 may investigate and report over the air to his friend in the F. B. I. To me it is strange that the greater number of these peace organizations may be found in New York City, in a State and city always restless, but with two distinguished gentlemen at the heads of both governments. Investigation may also be made of Rev. Charles C. Webber and his new philosophy, and particularly the membership of the board of control. **THEN THERE IS THE FEDERAL COUNCIL OF CHURCHES, 297 FOURTH AVENUE, NEW YORK CITY, WHICH SHOULD NOT BE FORGOTTEN.** The greatest attention should be bestowed on the financial resources of these anti-American organizations and their "sugar daddies" exposed publicly. It is only reasonable to assume that it takes a lot of money to run and hire the framing of these organizations, and we should make it our business in Congress to find out in what manner this money is obtained.

Government records, intelligence reports, and hundreds of publications reveal that the Communist and his fellow travelers are the anti-Americans who are threatening our Government and institutions of learning. The question may therefore be asked: What is the Department of Justice and the F. B. I. waiting for? These departments know that the Communists are and have been here for over 40 years, and that the United Mine Workers complained about them 20 years ago. Is it possible that the Department of Justice is shielding these anti-Americans, who are now engaged in the sabotage of the Government, and if so, is it because the Justice as well as other Departments are infiltrated with Communism to such an extent that exposure of such activities by the employees is tantamount to dismissal?

The recent attempt in smearing the Christian Front and the Dies committee is a peculiar warfare, which is not American, but is, instead, Asiatic in origin. It is promoted by the Communists and disseminated in pro-communistic newspapers, which are owned or controlled by the Communists or communistic sympathizers. . . .

It is well to bear in mind that the people reserve the right under the Constitution to carry arms, and naturally

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such arms will be kept in their homes. The Bill of Rights also provides for free speech, to which there is, of course, no objection, so long as such speech does not advocate changes or destruction in the Government. When the speaker advocates destruction of the Government, he has then exceeded the liberty of free speech and is, instead, engaged in spreading sedition. The Constitution does not provide either the right or liberty for anyone, under the guise of free speech, to advocate changes that will prove destructive to our Government. Free speech is one thing—seditious speech is another. The Constitution provides means for taking care of both.

It is, indeed, unfortunate that a person cannot address himself to the fundamental principles of this Republic, as set forth in the Constitution of the United States, without being smeared and ridiculed by international communist saboteurs. I am quite willing to admit that these international Communists, whose "god is gold and whose saviour is a bribe," **CONTROL OUR MONEY THROUGH THEIR BANKS AND BANK ASSOCIATIONS.** I am also willing to grant that they have used this deposit money to buy press, radio, cinema, hotels, real estate, and nearly all paying industries in the United States. It should, however, be understood that this accumulation of wealth and property has been acquired by them, not with their personal money, but with the Nation's monetary wealth, which is on deposit and naturally gravitates into the larger banks.

In order to clear up the confusion under which we labor today, let us divide the various groups that are now operating within the United States into two parts. The first group is composed of patriotic Americans, who believe in the fundamental principles of this Republic, as originally set forth in the Constitution of the United States. This group, being Americans, is, of course, intolerant toward socialism, bolshevism, communism, and all forms of radicalism, covered by the cloak of liberalism. This group is becoming larger and larger by leaps and bounds, as the people realize the

inroads which Communism has made in the United States.

The second group is composed of a conglomerate mass of people who believe the Constitution is a flexible document and therefore adaptable to their particular views. In this group we find the Socialist, the Bolshevik, the Communist, the radical, and the syndicalist, and those Fabians that do not believe in any government. The strange part is

that these subversive groups are well financed, and Congress should make it its business to find out from whence the money comes. It is this group that shouts about the right of free speech while it is insidiously engaged in restricting those who believe in and advocate strict adherence to the Constitution of the United States.

(Abridged from the Congressional Record of February 2, 1940.)

## Matthew Henry Lives Again Today

William H. Wooster, Fleming H. Revell Company, New York

**THE** revival of interest in Matthew Henry's Commentary on the Bible is a bright spot on the Christian horizon today.

That thousands of ministers, Christian workers, Bible students, and lay Christians are turning again to Matthew Henry for exposition of the Scriptures and spiritual interpretation is a good omen. Originally issued over 200 years ago, Matthew Henry shines today clear above the critical discussion that has disturbed, if not shaken, the faith of many Christians, and it has been commented recently that when his Commentary is used so widely there is bound to be a marked return to the Old Faith and the authority of the Book upon which this nation was founded.

The Revell Company now announces a new edition from brand new plates, which is superior in many ways to any previous printing of this famous Commentary. When the question of making new plates came up early last Summer, the enormous expense involved was pointed to as a serious obstacle, especially as the older plates were still in printable condition. The matter was finally submitted to Mr. Fleming H. Revell, during a conference.

"Are the present plates in satisfactory printing condition?" he inquired.

"Yes, although it has been necessary for the printer to watch carefully while running each sheet, lest imperfections should appear," was the reply. "This has been done regularly, and wherever necessary new pages have been inserted."

"Could the type be improved, if new plates were made?"

"Yes," Mr. Revell was told, "the type could be made clearer and also slightly enlarged and the work still be

kept in the handy, compact form which has made the Revell Six-Volume edition more comfortably handled, and hence, superior to any other edition that has ever been offered to the public."

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The widespread interest in Bible study, as shown by the remarkable sale of Matthew Henry, is also one of the most encouraging signs of the times. For no one can study Matthew Henry's comments on the Scripture without hearing the Divine Voice speaking to them from its pages, and without hearing the call to service.

Therefore, to be workmen who are finished servants in the wide harvest field of the Master, it is essential to possess an intimate acquaintance with the contents of the Scripture, and the wise student, or even laymen, is he who makes that acquaintance as thorough as possible, and who seeks the best assistance within his power and reach.

Matthew Henry's Commentary is so well known by name and reputation to all Bible students that further recommendation is hardly necessary. Perhaps it may be fitting, however, to re-

— Turn To Page 28.

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... From Page 27 ...

fer to Charles H. Spurgeon's eulogy, which we quote. . . .

"First among the mighty for general usefulness, I am bound to mention the man whose name is a household word — Matthew Henry. He is pithy, sound and sensible, suggestive and superior, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogy, overflowing with illustrations, superabundant in reflection. He is usually plain, quaint, and full of pith; he sees right through a text directly. He is the poor man's Commentary, the old Christian's companion, suitable to everybody, instructive to all. Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn."

Only recently the Publishers received the following unsolicited testimonial to the value of the great work: "It is the only Commentary on the whole Bible I ever had, and I have never regretted the choice. Strange to say, I bought it on dear Mr. Spurgeon's advice of long ago, and cannot better express my opinion of its merit than to endorse what Mr. Spurgeon said about it then. May God give your edition an abundant sale, for dear old Matthew Henry is well read. It will crush much so-called Higher Criticism, New Theology, and the like."

Matthew Henry is actually far more than a Commentary. It is really the famous preacher's treasury of Bible Knowledge. It may interest one to know that it appeared originally under the title of "Matthew Henry's Bible." In it is found all the knowledge of the Scripture and the Christian life the famous preacher dug out during his long career. Each chapter of the Old and New Testaments is summed up,

the sacred text is inserted at large in distinct paragraphs, each paragraph being reduced to its proper head; and the sense is given and largely illustrated with practical remarks and observations.

The new edition which has been printing (sometimes night and day) since early last Fall, is promised for delivery early in March.

## Seizing United States Mail

NOT until February 21st did the facts, surrounding England's seizure of United States mail on January 18th, become public.

The American people finally learned that 2,600 pounds of their mail, in the form of letters, had been seized by British soldiers, with fixed bayonets. Efforts to keep the truth from reaching the public were frustrated, when a witness to the incident agreed to tell the story for publication.

This display of armed force on the part of English officers, in intimidating an American pilot of an United States mail plane, has served to arouse sentiment in all parts of the Country. Expressions of resentment are being heard on every hand.

The clamor for details became so great that on February 21st the Associated Press released an article containing the following disclosures. . . .

On January 18th, Captain Charles A. Lorber, whose home is in Baltimore, landed his Pan-American airplane at Bermuda. As passengers disembarked at the dock, a staff of British officials unexpectedly came aboard. Bluntly, they informed the Captain, "We are going to remove your mail."

"Why?" asked Lorber.

"Orders from the home government for censorship."

Lorber protested, "You can't do that. This is an United States vessel."

"Yes, we can," was the rejoinder.

"The only person I will allow on this aircraft," said Lorber, "is the port doctor, according to custom. I'll do everything in my power to prevent the removal of that mail."

Thereupon he ordered the censorship staff ashore.

As his visitors walked off the craft, their spokesman blew a whistle. A launch, containing a group of British marines, put out from shore. As they came alongside, Lorber saw that each man carried a rifle with fixed bayonet. He mounted the stairway leading to the flight deck.

The marines clambered up on the plane's hydro-stabilizer, entered the doorway above it, and followed the Captain to that deck, where the mail bags were stowed. Lorber glanced at the display of armed force.

"The situation," he said, "now is obviously out of my hands. May I trouble you for a receipt for this mail?"

Once ashore, Lorber wrote a formal protest against the seizure to the resident British consul, which was signed by him and by George Wardman, Pan-American Airways' Bermuda representative.

The plane was on a trip from the United States to Spain, with Bermuda as a stopping point on the way. Thus, British soldiers, resorting to international banditry, took 2,600 pounds of American letters sent by people of the United States to people in Europe. *This flagrant violation of American rights was so shocking that even the pro-British Roosevelt Administration found it necessary to issue a protest.*

Senator Gerald P. Nye, advocate of rigid neutrality, voiced the feeling of the majority of citizens, when he asked . . . what would be the attitude of the public press if it had been Germany who seized American mail by the use of bayonets instead of England.

Resentment against this act of piracy became so great, that officials of the Pan-American Airways announced a few days later that no eastbound planes would stop at Bermuda after March 15th. This decision was a serious blow to the British. Press dispatches described London as being greatly surprised at the American attitude.

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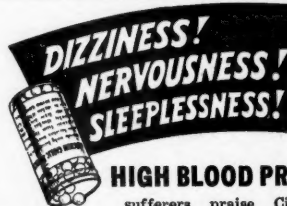
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# The Sphinx - A Parable In Stone

Rev. J. C. Raase, Blue Springs, Mo.

It may be taken for granted that we all have seen pictures of that mysterious Structure of Stone called the Sphinx, rising from the sands of Egypt: a beast with the head of a man, 165 feet in length and 60 feet high.

Seeing it, involuntarily the question comes to mind: What does it mean? We know, the ancient priests of Egypt were wont to clothe their mysteries in fantastic symbols, in order to induce people to ask questions. Whoever asked a question, received an answer, but who did not ask — well, it led him to superstition and idolatry. The fame of Egyptian wisdom spread far and wide, so that strangers came to see the marvelous buildings of Egypt and to gain knowledge from her people.

Those who learned, however, often misrepresented things, as, for instance, in the Oedipus myth. In this story, the Sphinx is described as a living being who puts a riddle to every one passing by. And this is the riddle: "What is it that goes on four legs in the morning, on two at noon and on three in the evening?"

If the visitor could not answer the riddle, he had to cast himself from a mountain down into the abyss; but if it happened that one would guess the riddle, then the mysterious Sphinx monster would destroy itself. And it so happened that one day there came a man by the name of Oedipus who gave the right answer. He said: It is a man; he crawls on four legs in the morning of his life; at noon, when he is full grown, he walks on two, upright; and in the evening of his life he walks with a cane, on three. When the Sphinx saw that the riddle was answered, it threw itself into the abyss and was seen no more.

Thus the Greek poet embellished the story. But plainly we hear, even from this version, the answer of the priests, which was also prophetic. According to this, the Sphinx (half beast), is or signifies *man*, who is part animal nature and part spirit—"half beast and half angel," as someone has expressed it.

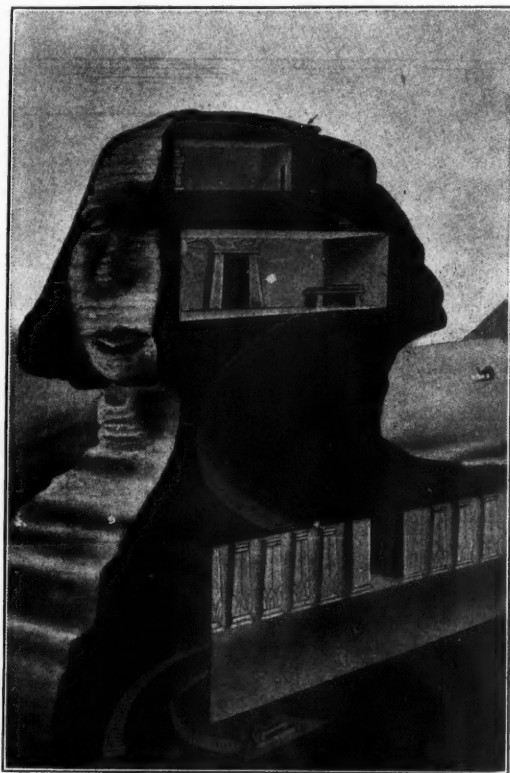
Multitudes have racked their brains over the existence of the Sphinx. But in our day the mystery has been solved. For hundreds of years people have surmised that this colossus of stone might be hollow and that there must be an entrance to it somewhere. Of the same opinion was a German teacher, Professor George Andrew Reissner,

of Harvard University. He went to Egypt with the purpose to unearth the Sphinx, which was covered with sand up to its neck—a huge task. He found no door, but what he did find was an altar between the outstretched front paws of the Sphinx. Then he hit upon the happy thought to climb up to the head of the monster, and behold, he found a door. From there a stairway which had to be cleared of sand, led into a small chamber. Another stairway led into a spacious temple which contains a golden statue. The front legs are also hollow, forming two passageways.

This fully reveals the mystery of the Sphinx: Man is half beast and possessed of a sinful nature, but his inner secret is to become a temple of the Godhead and to tend to the altar of God.

Here the prophecy comes in, the hidden wisdom of the ancient priests, as it also flares up in the Oedipus myth. When the riddle of mankind shall be solved, the beast in man being annihilated he shall rise and reappear in a God-human mankind, as it has been long since manifested to us as a glorious reality, in the person of our Lord Jesus Christ.

It is an interesting coincidence that



Prof. Reissner discovered this riddle of the Sphinx at a time, when the nations are longing for a better mankind. But the time for real manifestation of God has now come. However, the empires, symbolized as beasts will pass and the kingdom of the Son of man will be established on this earth. (See Daniel 7:11-14).

## The Pyramid

In close proximity to the Sphinx stands an old immense structure — the Pyramid of Gizeh. No doubt many of us have seen a photograph of it. There are 80 such structures, but the Pyramid of Gizeh is certainly the oldest one, after which the others have been patterned. The imposing form of this Pyramid tempted ambitious Pharaohs to erect similar structures to their glory. The Pyramid of Gizeh is so large that it covers fourteen acres, which equals four average city blocks. Its height is 484½ feet.

Egyptian historians tell us that this Pyramid was built under King Cheops by a "Pastoral King" who emigrated from the East, from Philistia. Christian students surmise that this Pastoral King was Melchizedek, King of Salem, that mysterious man "without father, without mother," "made like unto the Son of God." Hebrews 7:3. It is likely, for the building shows such superhuman wisdom, that only such a personality could have planned such a wonderful structure. Whoever erected it, built into the structure all kinds of knowledge—astronomical, geological, mathematical, and, as some Christian scholars have claimed, prophetic. Interesting as it would be to delve into all this, the layman would have difficulty in grasping the facts. We shall limit our research to the prophetic side.

Christian students tell us that this Monument is a prophecy in stone which was given to the ancient truth-seekers, just as the Temple, also a prophetic structure, was given to Israel. Both of these structures, however, are given, not only to Egypt and Israel, but to all nations as a "witness for Jehovah." Scholars point to Isaiah's prophecy chapter 19:19-20, "In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah. And it shall be for a sign and for a witness unto Jehovah of Hosts in the land of Egypt."

"In that day," that is, when human history has come to an end, when mankind has become "ripe," — then this prophecy in stone will be revealed in its entirety.

The Pyramid rises from its massive foundation, not as a cube . . . but the four sides of it gradually receding, rise — Turn To Page 30.

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to a point. In like manner, according to the plan of the Creator of the world, mankind shall leave its heavy affinity to the earth and move, refined and spiritualized, towards the "keystone," which is Christ. "He shall bring forth the headstone," Zechariah 4:7. Note that the headstone of the Pyramid is also a Pyramid in miniature. So is Christ, being the "first-fruits," the Model for mankind.

But let us follow our Christian guide into the interior of the marvelous structure. He leads us 49 feet up to a door, and entering we follow a long descending passage. He calls our attention to a peculiarly marked stone, from which we obviously have to take measurements. Measuring 4085 inches from the fine line in that stone, we descend into a room which is hewn out of solid rock and has a crooked, uneven floor. Our guide instructs us: This descending passage signifies the road downward, which mankind has taken, a road that has led to an unsatisfying, unfinished end, to death and destruction, to Hades and Hell. The 4085 inches signify so many years from Adam to the birth of Christ, which marks the beginning of a new era.

Now the guide takes us back to within 100 feet from the entrance and calls attention to an opening in the ceiling of the passageway, an opening which was cut in from the outside by a Mohammedan Prince who could not see the original entrance which was buried under debris, and expected to find in the Pyramid treasures of the Pharaohs.

By accident, or rather by the Providence of God, the working men hap-

pened to hit that particular place, and a coverstone fell down from the ceiling, revealing a granite block of 170 inches in length, which had closed a passage leading diagonally upward. In amazement we ask why the builder had made such a sealed and hidden passage. Well, let us climb up to investigate. True, we shall find no material treasures but something better.

We have to bend over in this narrow passage which has only 47 inches in the clear. We walk as far as 1542 inches and come to a yawning hole, and there we discover a low horizontal tunnel. The guide directs our attention to a large stone in the right corner, which looks as if it were burst from below. But we shall return to it later. First we investigate the horizontal tunnel which has a length of 1523 inches and is 21 inches lower at the other end, the lower passage being 1/7 of the length of the tunnel.

This tunnel leads us to the "Chamber of the Queen," a beautiful room as originally built, is today, from some mysterious cause, in bad condition. The builder had laid tubes for circulation, but for some reason they were not chiseled clear through the wall of the room — about an inch was lacking. In consequence, the moisture has spoiled these costly stones. In this Chamber of the Queen we find a niche, in which there is a small Pyramid having steps of 5 stones.

What does it all mean? Our guide explains: It indicates the way of Israel, the bride of God of the Old Testament. This way was closed to the other nations, which had to follow their downward course, while Israel was shown a way by Moses leading upward (Moses the granite man of God), 1500 years

ahead of the other nations. But when after 1542 years of their Old Testament history, Christ the corner-stone, came, they rejected Him. See Isaiah 28:16 and I Peter 2:6. He suffered it in order to open up a way of salvation for all nations. He went to the grave (the rock sepulchre of Joseph), yea, "He also descended first into the lower parts of the earth." Ephesians 4:9.

Israel did not fully realize what she was doing. Self-willed and hard-hearted, she passed by the "precious" corner-stone, which their builders the priests had rejected, and passed into the dark and lower passage of history. Their path no longer goes upward in the direction the Messiah wanted to lead them; they do not even stay at the level they had at the time of Christ. Their history sinks a step lower, away from God, into apostasy, into spiritual degeneracy. Christians see with compassion, how the Jews suffer for their sins, but "a remnant" of Israel shall be saved. This is indicated by the little Pyramid in the niche of the Chamber of the Queen. Revelation 7 speaks of 144,000 . . . Certainly a meager result considering their history of 4000 years.

But our guide takes us again to the broken precious corner-stone and the hole of 33 inches, which was caused by the bursting of the stone. Now, this is a parable of the birth, life and death of Christ. He is the One who descended but also ascended and led captivity captive and gave gifts unto men. See Ephesians 4:8-10.

He urges all people to leave the slanting way that leads to perdition and follow Him in the way that is narrow and steep but leads unto life. The way goes through His empty grave, that is, we must believe, not only in the crucified Saviour but also in the risen Lord. We must learn the great lesson of the corner-stone which is the Alpha and Omega of the mystery of God.

From this place of the corner-stone there opens up a high and lofty way, called the Great Gallery, 28 feet high and 1881½ inches long. Seven times higher is this way than the former one. Seven marble slabs lie on top of one another, but protruding, so that the walls come nearer each other toward the ceiling. Twenty-eight so-called ramps or ascents run along both sides of this ascending passage. Having fol-

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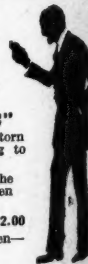
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lowed it the length of 1813½ inches we come to a step, 36 inches in height; we ascend it and now stand on a horizontal floor.

Having gone another length of 1881 inches we have come to the end of the marble walls. Here the way is walled shut, but high up there is a small opening which leads to a mysterious passage and also below is such an opening, through which we crawl — the stone wall is 52 inches thick. We notice that here the floor of marble comes to an end and continues as a floor of granite. And now we stand before a heavy trap door, 48 inches high and 15½ inches wide. It is open and we enter and find ourselves in a small room, half marble and half granite. Grooves are chiseled in the wall, a symbolism which nobody has yet interpreted.

Our Christian guide tells us that this magnificent passage with the seven layers of stone typifies the course of the Christian Era of Grace. The seven layers of marble signify the seven Church ages as revealed in Revelation, chapters two and three. The 28 ramps with their rectangular and open cavities may have been meant by the builder to represent the empty graves of resurrection. Just as these open graves run along the lofty way, so does the continuous testimony of the resurrection accompany the Christian Era of Grace. "All the dead that died in the Lord" in these almost 2000 years have conquered the grave, have ascended and gone that mysterious way of eternal life — symbolized by that opening high up, at the end of the way, departing to their heavenly places.

The way which the guide now leads us is made of granite (symbol of the eternal). That is to say: A new Era begins as typified in the anti-chamber of granite and marble. Now, as to the mysterious hieroglyphics on the walls, it seems they shall not be deciphered until the Millennium is reached. The door indicates the final weighty end of the old Era. In holy curiosity we ask

the guide, whether it were possible to figure out the exact date of the beginning of this happy end. He says that the Pyramid makes it purposely hard to decipher (moreover, the exact date of the birth of Christ we do not know within two or five years). But certain it is that we who live today must be very close to it. So "let us watch and be sober."

There is still another mystery that the Pyramid holds: On the south-side of this anti-chamber there is an opening through which we enter a low and dark passage of 100 inches in length. We have to bend low to get through and soon find ourselves in a beautiful chamber — the Chamber of the King. It is 17 feet wide, 35 feet long and 21 feet high. All we see in it is an empty chest, made of stone, having the exact proportions of the Ark of Covenant in the Temple. Now, just as in the Temple, the Ark of the Covenant was the holy of holies, for which, in fact, the Temple was built; as it signifies Christ, (Romans 3:24-25) so this chest seems to be the holy of holies in the Pyramid.

#### Closing Remarks

When one measures the height of the Pyramid from the subterranean chamber, instead of the rock foundation, he is surprised to find that it measures 7000 inches (7015 to be exact, but the extra 15 are probably due to inexact measurement). This would, in a parable, represent the time of the entire history of mankind — counting an inch for a year. An ancient tradition of the Rabbis claims 7000 years as the time of man. It says that the history of mankind will comprise a week of millenniums. We conclude from this measurement of the Pyramid that it may imply ancient knowledge.

Someone may ask . . . what authority we have for measuring the Pyramid by inches. Well, the Pyramid itself prescribes it. On the trapdoor of stone there is carefully chiseled out a cube of one inch. Only this inch is a little shorter than the English inch; 1000 English inches equal 999 inches as found in the cube.

There seems to be still another mysterious chamber in the top of the Pyra-

mid, which may be the most beautiful one of all. At least we find in the rubbish around the Pyramid, thousands of chips of porphyra stone. Evidently stones of this precious quality have been used to finish off the walls of a chamber. But eager as the search has been, to date no entrance to such a chamber has been discovered. Probably this sealed chamber is to represent the paradise of the ransomed spirits, where the souls of the redeemed dwell, in preparation for the time of their resurrection on the last day.

It is also remarkable that from the subterranean chamber of rocks a low passage leads farther on, probably a subway to the Sphinx. It has not been explored.

Whoever knows anything about the squaring of the circle, a problem to mathematicians, will be interested to know that the area of the quadratic foundation of the Pyramid exactly equals a circle which is obtained by using the height of the Pyramid as radius of the circle.

After all, what did the builder of the Pyramid want to express with this whole hieroglyph? (Yes, the Pyramid in its entirety can be taken as one great hieroglyph of the Divine plan of the world.) He wanted to say that the four corners of the Pyramid represent the four "corners" of the earth, Revelation 20:8 — that is, the whole circle of the earth — a circle which points with its radius to the great Mathematician above.

And even the fact that a circle can never be fully figured out by mathematicians (there will always remain a fraction, ad infinitum), has its secret significance, to wit: The circle of the earth points beyond itself to the Infinite. Human knowledge with all its reasoning power will never fully master or measure out the Creation of the world.

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**THRU THE WORD WITH CHART AND COMPASS.** By Rev. Robert H. Cox. Published by the Author. Pages 31. Price 20 cents.

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Mr. Cox is well known to Defender readers for his deeply spiritual and scholarly articles. (In the April issue he will write on the life of Soren Kierkegaard.)

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**WINE, WOMEN AND SONG.** By Dr. Sam Morris. Published by the Author. Pages 119. Price 50c.

DR. MORRIS is recognized as one of the outstanding enemies of liquor in the United States today.

The character of the present book is best explained in the Foreword: "Each winter from October to April we conduct a daily broadcast known as 'The Voice of Temperance,' on one of the super-power Mexican border stations. We have regular listeners in all parts of the western world. Appreciative audiences shower us with thousands of poems, excerpts, quotations, and facts dealing with the liquor question. We use many of them in our talks. It is to supply that demand for radio talks in print that we issue *Wine, Women and Song*."

This book is, in a sense, an encyclopedic library of information relating to the subject of liquor, more valuable than a scrap book which would ordi-

narily require years of painstaking effort to compile. Ministers and others opposed to this nefarious traffic, will want to procure a copy of the treatise, because it offers such a vast quantity of research material.

The book is under various subject heads. For instance, the section devoted to "Repeal" contains the following themes: "Legal Status of Alcohol Does Not Affect Its Nature," "No Repeal To Liquor Harvest," "Shall We Commercialize Vice, Crime, Shame" "Infernal Revenue," etc.

**THE SILENT HORROR.** By Dr. Elmer James Rollings. Published by Defender Publishers. Pages 46. Price 25c.

DR. ROLLINGS has studied and dealt with the drug evil for a quarter of a century. Associated at one time with the narcotic squads of both the police department of the City of Detroit and the State of Michigan, he writes authoritatively.

A survey of the chapter titles shows that the book deals with the major phases of the narcotic problem. "The Silent Horror," "Opium, the King of Dope," "Crown Prince — Morphine," "Cocaine — the Princess of Perdition," "Marijuana — the Dutchess of Despair," "The Dope Peddler," and "The Addict." An analysis of the economic factor which this problem involves is also presented.

The facts contained in this book are of real concern to the Christian public. Dr. Rollings says: "This menace is not confined to a remote civilization. It is in your neighbor's home today. It may be in your home tomorrow. Knowledge is the strongest factor in the crusade against this silent horror."

**PHILEMON THE GOSPEL OF EMANCIPATION.** By Dr. Frank E. Gaebelien. Published by Our Hope Publications. Pages 48. Price 35c.

AS THE title implies, this is a devotional commentary on Paul's letter to Philemon.

Dr. Wilbur M. Smith says: "Dr. Gaebelien's book is a splendid example of true Biblical exposition, vital, fresh, stimulating, based on a reverent, careful study of the Word, and definitely related to the deeper problems of daily life."

The Epistle to Philemon was written

about A. D. 64. Philemon was a wealthy Christian. Paul knew him well. Onesimus, whom the Apostle met in prison at Rome, had been Philemon's slave. After robbing his master, Onesimus fled, but later became a Christian.

Paul wrote to Philemon interceding on behalf of the penitent slave. The letter is remarkable for the lessons that it teaches on practical righteousness and Christian relationships. As a whole, it reveals Paul's deep knowledge of human nature and reflects his superiority at letter-writing.

The treatise is divided into five poignant chapters. Chapter One entitled, "Slavery, Ancient and Modern," is concerned with slavery as practiced in ancient Rome and as it exists today on some quarters of the globe. "The Run-away's Story" is the title of Chapter Two. Dr. Gaebelien says it is necessary to "reverently fill in some gaps."

Chapter Three entitled, "The Window in Paul's Soul," shows the necessity of cultivating a spirit of harmony between believers. Paul's challenge to Christians to behave themselves properly is contained in Chapter four, on the subject "A Christian Gentleman in Action." The concluding chapter is entitled, "The Gospel of Emancipation."

**CRUMBS FROM THE MASTER'S TABLE.** By Eloise May Richey. Published by Richey Evangelistic Association. Pages 68. Price 25 cents.

HERE is a rich treasure of inspiring messages on Scriptural Healing. Mrs. Richey is the wife of an evangelist who has for years enjoyed a great soul-winning ministry, with prayer for the sick a subject of emphasis. This book is an appeal for deeper spiritual living. Why be satisfied with "crumbs," — the question is asked, when one may feed on the "bread from heaven" and drink of "living water."

There are seven chapters. Four are concerned with asking and answering questions which frequently perplex Christians to whom prayer for bodily strength is new. The answers are really exhortations to go all the way with God in consecrating body, soul and spirit to His glory. It is Mrs. Richey's desire to build up the faith of the reader to grip the promises of the Bible, so that they may become living realities in daily living.

The chapter entitled, "Divine Heal-

Books Reviewed Here May Be Ordered From The Defender Publishers, Wichita, Kansas



ing in the Word of God," consults Exodus, Numbers, Chronicles, Kings, Job, Psalms, Isaiah, and Malachi, of the Old Testament, as well as many passages from the New. Other devotional topics include "The Healing Ministry of Our Lord," and "Crumbs From the Master's Table."

This book will bring "showers of blessings" to many who may be discouraged and downhearted. It is not a recitation of personal experiences, but rather an inspirational discussion, written in a polished and logical manner. It represents an honest effort to help those who may be perplexed regarding the position that the Ministry of Healing occupies in Scripture and Christian doctrine.

**THE LORD'S PRAYER AND THE CHRISTIAN LIFE.** By Prof. Martin Græbner. Published by Concordia Publishing House. Pages 74. Price 75c.

**COMPARATIVELY** few Christian believers have ever made a careful, phrase-by-phrase study of the Lord's Prayer. Consequently, they have denied themselves of a wealth of spiritual inspiration and vital knowledge.

He divides the Prayer that our Lord taught His disciples into three parts; viz, Introduction, Seven Petitions, and Conclusion. Each constitutes a chapter and is studied for application in Christian life.

The Author says: "When a prayer is so short, it behooves us to study every word, because each word is a word which our Saviour has taught us to use." He literally analyzes each word.

**MR. GARNER OF TEXAS.** By Marquis James. Published by The Bobbs-Merrill Company. Pages 158. Price \$1.50.

**THE VOLUME** is meant for those who are especially interested in the approaching Presidential elections. It is an absorbing biography of a much-talked-about public figure. The Author writes as a Garner enthusiast. He calls his work a "shirt-sleeves biography." Mr. Garner has been built up in the public mind as a man of few words and in this book no words are wasted.

It represents a compact survey, correlated facts dealing with the record of an American who rose from the office of County Judge on a west Texas frontier to a position of leadership in the Nation — an esteemed public

servant and statesman, for many years an influential figure on Capitol Hill.

The volume contains eight chapters, with a number of photographs. Like "Cactus Jack" himself, it is quiet and unpretentious, friendly and engaging. Mr. James endeavors to show that John Nance Garner is qualified as a leader, that he has learned how to get things done, that he is the product of the great American middle class.

Chapter Titles are as follows: "A Boy on Blossom Prairie," "Getting on in West Texas," "The Congressman from the Rio Grande," "A Congressman Comes of Age," "Near the Top in the House," "Leader of the Opposition," "Speaker of the House," and "The Vice-president and His Wife."

**FAMOUS MISSIONARIES.** By Dr. James Gilchrist Lawson. Published by Zondervan Publishing House. Pages 64. Price 35 cents.

**WHAT** is more thrilling than stories about missionary heroes, who ventured into far-away lands of Asia, Africa, the Orient and the South Sea Isles — to win uncivilized people to Christ? Dr. Lawson has produced a concise, illustrated work of biography, which discusses thirty missionaries of history.

Among the thrilling narratives are those dealing with the conquest of Asia Minor and Greece by the Apostle Paul; of Armenia by Gregory; of Ireland by St. Patrick; of the Scottish highlands by Columba; of England by Augustine; of the Germans of Ulilas and Boniface; of the Scandinavians by Anschar; and of the Slavs by Cyril and Methodius.

The Author does not omit the missionary history of the Greek Catholic Church, the old Celtic Churches of Britain and the Roman Catholic Church. He is fair and honest in his treatment of all groups.

Other biographical sketches briefly related, include William Carey, David Livingstone, John C. Paton, James Hudson Taylor, Jonathan Goforth and A. B. Simpson. Of course, only the highlights can be presented in a book of this size. Each sketch contains approximately four hundred and fifty words.

Accompanying the narratives are portraits of the subjects, and this makes the book doubly valuable. Some photographs are only the conception

of artists, since no real pictures are in existence . . . so far as known. The purpose is to stimulate missionary interest and give the reader a broad general view of the work accomplished by leading pioneers.

**THE BOARD** of Trustees of Wheaton College recently announced a change in administrative leadership. Dr. J. O. Buswell has been succeeded by Dr. V. R. Edman as president of the institution. Dr. Buswell has been appointed to the chair of Systematic Theology and Apologetics at Faith Seminary, Wilmington, Delaware. Dr. Edman is known to be well qualified to discharge the new duties which his appointment entails; he is said to be especially popular with the student body.

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  - a. Qualifications—wise, kind, etc.
  - b. Experience—been over the road.
- II The Traveler—"me"
  - a. Must take the journey.
  - b. Have not had experience.
- III The Road—"path"
  - a. One of many.
  - b. Is a narrow road.
- IV The Destination—"life"
  - a. Contrast with death.
  - b. A delightful anticipation

# INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

For March and First Sunday of April . . . . . By Rev. Paul S. Wight

March 17

## Calvary: Triumph Through Sacrifice

Matthew 27:33-50

**GOLDEN TEXT:** "He is despised and rejected of men; a man of sorrows, and acquainted with grief"—Isaiah 53:3.

"A place called Golgotha" (verse 33). This is believed to have been a hill at the north of Jerusalem, which resembles a skull in appearance. Such an elevation may be seen there today.

"They gave him vinegar to drink mingled with gall" (verse 34). Mark calls it "wine mingled with myrrh." Just before crucifixion, it was a Roman custom to give the victims a stupefying drink, in order to deaden their sensibility to the agonies of this mode of execution. In the case of our Lord, it was a form of mockery. He refused the potion. He refused to escape from suffering the full pain of the sacrifice He was making.

"And parted his garments, casting lots" (verse 35). Four Roman soldiers were in charge of the crucifixion. It was their custom to divide the garments between them. But Jesus' main garment was woven in one piece and could not be divided, so they cast lots to see who would receive it. This was in exact fulfillment of Psalms 22:18.

Modernists may sneer at the doctrine of Vicarious Atonement and call it "slaughter house religion," but no one has explained away the fact that every phase of our Lord's life on earth, and the details of His death, were outlined in Old Testament prophecy. His Cross and sufferings were essential to a solution of the sin problem. The plan of human redemption was worked out in the mind of God before the worlds were framed. The fact of the Cross, like gambling for His garments, was described in the prophetic Scriptures. Notice Psalms 22:16, "They pierced my hands and my feet." Only death by crucifixion would produce flesh wounds in the hands and feet . . . and thus we find the Cross in the book of Psalms.

Two felons were hanging beside the Son of God, but the rabble have no jibes for them; they hurl insults and taunts only at "the Holy One of God." The world's bitterest hatred is visited not upon outlaws, or any particular race, but upon Christ and His disciples.

(John 15:19, 2 Tim. 3:12). Like their Master, His followers are "sheep among wolves."

"He saved others, himself he cannot save" (verse 42). Little did they realize what tremendous truth they declared. The Good Shepherd must lay down His life to save the sheep (John 10:11). He has undertaken to save humanity, but He must do it through the Cross. No man took His life from Him; He laid it down willingly for the sake of the sheep. The Greek for "yielded up the ghost" means literally that He "dismissed His spirit" and shows that He died of His own will and volition.

"There was darkness over all the land" (verse 45). God draws a sombre curtain over the scene. There is a crape over the Sun. There was no light in that moment when Jesus paid the sinner's penalty. The darkness that fell upon the earth symbolized the darkness which shrouded the soul of the Light of the world.

"My God, my God, why hast thou forsaken me?" (verse 46). There was never a man who clung to God like Jesus did, and never one so forsaken. But this was not because of His own sins. Jesus had taken the sinner's place — Isaiah 53:6. God's eye is so holy that He cannot look at sin . . . When Christ became the Sin Bearer, the Substitute for sin, God withdrew and our Lord went through the experience alone.

"It is finished." Redemption is achieved, the serpent's head is bruised, captive souls are set at liberty.

March 24

## The Sepulchre: Triumph Over Death

Matthew 27:57-28:6

**GOLDEN TEXT:** "Now is Christ risen from the dead, and become the firstfruits of them that slept"—1 Cor. 15:20.

Haunted by the prophetic words which Christ had frequently uttered — that He would rise from the dead on the third day — the Jewish authorities requested that a guard be placed at the sepulchre.

In making this request, they bore testimony to the tremendous impression which Jesus' teaching and char-

acter had made, even upon them, His enemies. Words about rising the third day from an ordinary man would have been laughed to scorn. But the religious leaders over-reached themselves in these precautions. All they accomplished was to increase the number of those who could bear witness to the resurrection.

So they made the sepulchre safe with soldiers, and seal. Both of these were symbols of world power and authority. To break a Roman seal was treason. To defy soldiers was rebellion. But these were not enough to keep Jesus in the grave. He Who was to declare "all authority is given unto me in heaven and in earth" (Matt. 28:18) would demonstrate that authority by breaking the seal and by overcoming the soldiers.

Note the difference between the commission which the leaders gave to these guards, and the commission which our Lord gave to His disciples. Both were to go out and give a message to the world concerning Christ: the guards were to declare that His body had been stolen, and they were to be paid for the lie; the disciples were to go out and declare that He had risen from the dead, and they were to suffer for telling the truth.

Any reasonable person would give the most careful consideration to what the disciples had to say, who were testifying at a great sacrifice, and give no consideration to what guards were saying, who had been bribed to tell a lie.

Our Lord was in the grave during the Seventh day — the Sabbath — and it suggests what was designed to be the truth . . . He took the observance of the Seventh day into the grave and buried it. That day was the memorial of creation, but the resurrection from the grave is the last act of the new creation — a new order of life for man in the image of Christ. This day is to be observed as a memorial of that crowning event.

The sixfold testimony of the angel: (1) That Christ had been crucified; (2) That His body had been placed in the tomb into which the women were now gazing; (3) That His body was not then there; (4) That He was risen as He said He would arise; (5) That the women were immediately to communicate to the other disciples the fact that Christ had risen from the dead; (6) That they were to inform the disciples that Christ would meet with them in Galilee.

"Come, see the place where the Lord



lay." That is all you will see, nothing but the place . . . it is empty. He is not here, for *He Is Risen*. That was the angel's message to these women, and it is the message of this Easter day to all the world!

March 31

## The Continuing Task

Matthew 28:7-20

**GOLDEN TEXT:** "Ye shall be my witnesses . . . unto the uttermost part of the earth" — Acts 1:8.

"They worshipped Him" (verse 17). Acknowledged His Messiahship, paid Him honor. If Christ were a mere man, He would not have allowed them to worship Him. It was a tacit admission and declaration of His Divine character.

In Lystra, when Paul healed the lame man and the people would worship the missionaries as gods, Paul stopped them declaring they were not gods, but mere men like themselves.

"But some doubted." The disciples were slow to believe that He arose from the dead. They had not expected such a thing to occur. They came to the tomb looking for a dead body, but were amazed and frightened when they did not find it.

The outstanding case of unbelief was that of Thomas. The Lord reproved him, not so much because he doubted, for they all took that attitude, but because he refused to accept the honest, intelligent testimony of the other apostles. He refused to believe that their ability to judge evidence was equal to his own. He discounted the testimony of ten men, as competent as he, to accept the evidence of their senses. His doubting was unreasonable.

The doubting of the disciples shows they were honest men, who could come to the acceptance of the truth only by being absolutely convinced by the evidence. To this Peter testified in his great sermon on the day of Pentecost.

"All authority!" These are stupendous words, the meaning of which we will lose if we fail to stop and meditate upon them.

It was the Father who bestowed this authority upon the Son (Matt. 11:27; John 3:35; 1 Cor. 15:27). This authority is over "all flesh," all the angelic hierarchies and heavenly hosts, over all persons and things in heaven and earth, and hell (John 17:2; Eph. 1:21-22; 1 Peter 3:22; Phil. 2:10). He is Lord of all (Acts 10:36). Well may we worship Him (Heb. 1:6). He had this authority before the world was (John 17:5; Col. 1:16), but gave it up to make atonement for our sins (Phil. 2:6-8; 2 Cor. 8:9). It is now restored to Him.

Jesus bids them "go." His first word

to sinners is "come" (Matt. 11:28), but His word to disciples is "go." Our modern gospel has not enough "GO" in it. They were to go "into all the world" (Mark 16:15). Most Christians interpret "all the world" very narrowly. Having gone they were to "make disciples" (R. V.).

These were obscure men and the commission was stupendous but Jesus gave them an all-sufficient promise, "lo, I am with you always, even unto the end of the age." We have no right to claim this most precious promise if we are not going to do His work. When we go His way, then He goes ours. When we go out with Him in soul-winning, making disciples, He goes out with us in glorious personal fellowship and strengthening.

April 7

## Amos Pleads For Justice

Amos 5:1, 10-15, 21-24

**GOLDEN TEXT:** "Hate the evil, and love the good, and establish judgment in the gate" — Amos 5:15.

The words of the lesson are God's own words (verse 4). They were spoken to the house of Israel, but they teach principles that apply to all people and all ages.

It is as true today, as it was in the days of Amos, that to seek God is the way of life, to forsake Him is the way of death. The lesson opens with a command and with a promise. The one who obeys the command will obtain the promise. A wonderful promise it is — LIFE.

What arouses these sinners (verse 10), is not their sinful conduct, but the judgment pronounced upon it. They hate the man who imposes a just sentence.

What was true of the wrongdoer then is true of that class today. Amos is speaking for every age while speaking directly to Israel. That for which the confirmed criminal is sorry is not his crime, but that he is caught and must pay the penalty. He is a menace to society, preys on those who are law-abiding citizens, and hates the law and the judge who sends him to prison.

Sinners always hate the man who rebukes their sin (Amos 7:10-17; 1 Kings 21:20; 22:8; 2 Chron. 24:20-22; 25:16; 36:16; Prov. 9:7-8; John 7:15; 19-24). It takes an unusually wise man to love the one who rebukes him. It is a poor compliment to a preacher to have the praise of the wicked (Luke 6:26). The one who speaks uprightly will be abhorred of the one who lives crookedly (John 3:18-20).

"It is an evil time" says Amos, and men who call themselves "prudent" and "wise," men who "play safe," keep quiet. Men are cowardly who will

not jeopardize or prejudice their personal interests by taking a stand against such lawlessness, injustice and social wickedness.

What the Lord hates (verses 21-22) is the farce they make of sacred things, that men who are steeped in sin have the temerity, the hypocrisy, to make such offerings when their conduct is an abomination to God. It is this hypocrisy Amos is denouncing, and this is what God hates. These hypocrites are told to be consistent. An impure heart cannot deal rightly with God's institutions and what they require.

What Amos is denouncing is precisely the same thing our Lord denounced in exposing the hypocrisy of the Pharisees. He did not denounce praying, for *He* prayed, and taught *us* to pray, but He severely condemned hypocritical praying.

If our relationship to God is not right, nothing else can be right. If our hearts are not right with God, we cannot ever say that we are right with God — no matter how many times a day we pray, no matter how often we go to church, no matter how much money we give. What God wants is the inner, true, undivided love and adoration of the heart.

There are three counts in Jehovah's indictment against Israel. (1) You "afflict the just" (Acts 7:52). A common practice today and one that God will punish. (2) "Take a bribe." A rapidly growing iniquity which means the decay of personal or collective character. (3) "Turn aside the needy in the gate." The gate was the place of holding court (Deut. 16:18; Ruth 4:1). How difficult it is for a poor man to get justice in the courts of law. This is an enormity that God is observing, and which He will sternly punish.

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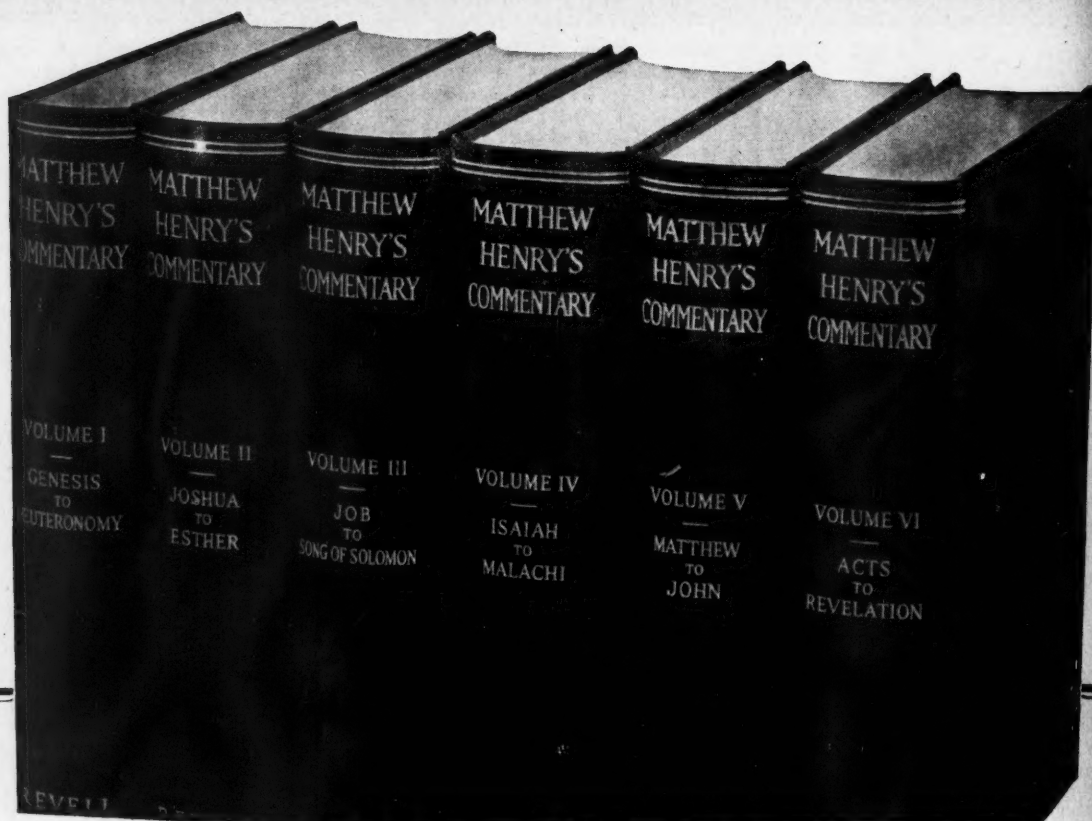
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